

GATE OF A HINDOO CITY FROM JUNJOOWARA

# RÂS MÂLÂ

# रास माला

Hindoo Annals of the Province of Goozerat in Western India

BY ALEXANDER KINLOCH FORBES

Of the Honomrable East India Company's Civil Services

EDITED WITH HISTORICAL NOTES AND APPENDICES

By II. G. RAWLINSON Indian Finantional Streets

WITH THE ORIGINAL ILLUSTRATIONS

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#### EDITOR'S NOTE

Wills prepring the hiographical notice of Forbes, I have used principally the excellent memory (in Gijarāti) by Mr Mansakarātī. Surjarāti, Hon Secretary of the Gijarāti Sebbā, the obitivity notices which appeared in contemporary journals (particularly an extremely able article in the Times of India, Sept 1, 1865), and the hiographical sketch by Mr A K Naurne which is prefixed to the 1878 edition of Ras Milla

I or the Instorneal notes, I have relied chiefly on the authoritative articles in the Bombay Gazetteer, Vol. I, Part I (1898) by Pandit Bhrgy and I Indray on the Hindu period, and by Col. Watson on the Valuramiedan period of Gujarat Instory. The lists of dynasties and inscriptions in Tpigraphia Indica, Vols. V, VII, VIII and N., by Kielhorn and Luders, linve also been consulted, as well as Liliot and Dowson's History of India as told by its own Historians (1867-77), and Bayley's History of Gujarat (1880). These additional notes are enclosed in square brackets

After the proofs of Volume I had been passed the Lditor received a large mnount of fresh information upon Gujarat. This has been given in the Appendix at the end of the volume, references to which are marked in the text or notes by an asterisk, &c.

I have to acknowledge my indebtedness to Principal A. B. Dhrava, of the Central Hindu College, Benaves, and to Professor S H Hodivala, of the Bahuddin College, Junigarli, for much valuable information and insistance. Mr W Crooke, G I L., has been good enough to revise the proofs

Dharwar, 1916

H G RAWLINSON

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### ALEXANDER KINLOCH FORBES

#### A MEMOIR

ALEXANDER KINLOCH I ORBES, author of the Ras Mala, was born in London in July 1821 He was educated privately, and was articled to a firm of architects after leaving school It is to this early truning that he subsequently owed his knowledge of Indian Arclutecture, and the skill as a draughtsman which he turned to such admirable use in his illustrations to his great In 1840, he received a nomination to the Honourable Last India Company's service, and at once went to Hailey bury to undergo the course of instruction prescribed by the Company for its future servants Passing out in 1843, he sailed for Bombay, where he arrived in November He was then sent to Ahmednagar as Assistant Collector In 1846 he was transferred to Ahmedahad as Assistant Judge, and there he quickly became absorbed in the study of the ancient literature and legends of Guiarat In 1848. as he tells us in his Preface, he met Dalpatrum Day 3 a learned Katefoar, or poet, of Wadwan who helped hun to make acquaint ance with the old ballads and chronicles of the country He began at the same time to collect and copy manuscripts bearing upon Gujar iti lustors, 1 and he relates how his interest in such documents was first aroused by coming across a quaint old deed of settlement of a blood fend between two R uput families 2 He also encouraged the Bldts and Charans, the hereditary minstrels of the Rippit clans, to come and recite their bullids In 1852, when he became Political Agent for Malu to lum Kanta he canned further opportunities for closer acon untance with the Ripput chiefs, and a knowledge of local conditions. which he afterwards employed to good effect. While he was stationed at Ahmedahad, he founded the Guarat Vernacular Society, a most valuable institution which dail a great deal towards reseume the vermicular from the neglected and semi

Among those were Hemachandra's Dvyasraja, and Meratunga's Prabandha Chintamani

See p xx, infra

#### ALEXANDER KINLOCH FORBES

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britarious condition into which it had then fallen. The object of this Society was to publish translations of standard works in Gujaráti, to give prizes for original essays on Indian subjects, and to promote interest in Onental learning. One of these essays, on the subject of Bhatis or Spirits, by Dalpatram Daya, which won the prize in 1840, was translated by Torbes in 1850, and incorporated in the last chipter of Ras Mala. It is, a very interesting contribution to the study of Hindu folklore, and shows the value of the work which was being done by the Society A veriacular school and newspaper were also started through the same agency. Torbes, who had by this time learnt to speak, Gujarati with exceptional correctness and fluency, by these means acquired the confidence of the people to a degree unusual among Europeans, and obtained much information not ordinarily accessible.

In March 1834, Forbes went to England on long leave He at once set to work upon the Ras Mala, supplementing the materials he had collected in India by means of the records preserved in the India Office Ras Mala was published, in two octave volumes, in 1836, by Richardson Brothers, 23 Cornhill As aiready mentioned, it is illustrated by a number of fine coloured plates chiefly architectural, which show that Forbes was an artist of talent and distinction. The work was published at the author's expense, although the Government of Bombry afterwards subscribed for forty copies, to be distributed among the public offices of Gujarat.

In the cold weather of 1856, 1 orbes returned to India. He

In the cold weather of 1856, I orbes returned to India. He was posted to Surat as Acting Judge and Agent to the Governor About this tune, he began to contribute to the Bombay Quarterly Review, a periodical which had been started in 1853 upon the lines of the Edinburgh Review and other journals then in vogue in England. The Bombay Quarterly devoted itself principally to reviews of books bearing upon Indian subjects, and was the mouthpiece of the more intellectual circles in Western India upon contemporary questions. India was then on the eve of the Mutny, and in his contributions, Forbes discussed with great frankness some of the causes of unrest as they appeared to har The chief of these, in his opinion, was the attitude of the Govern ment to the landowners and native rules. The former had been

annoyed and alarmed by the Inam Commission The latter had been equally disturbed by the attitude of the Company on the question of succession The doctrine of lapse had been apphed on several occasions, and the Government declined to announce definitely what their policy on these questions was to he Their object, says Forbes, was apparently 'to reduce society, to n dead level of labouring ryots, and in order to carry out this theory, they would mevery ease, when they had the opportunity, annex the territories of native princes and confiscate the lands of vassal chieftains' 1 To Forbes, this course seemed unjust and impolitic 'It seems absurd,' he says, 'that the succession to estates which have belonged to the same family from the days when our accestral Britons printed and tattooed their skins, should require the confirmation of any body of men either in Iodia or out of it We believe that this asserted right of the Honourable Court has done more to nrouse suspicion and disloyalty than the annexation of half a dozen principalities would do '3 Forbes was quite aware that the government in native states at that date was by no means beyond criticism Of the rains he says, however, that 'as n class, they may be charged with faults of omission rather than commission There is, of course, some petty oppression, but this usually falls oo A sleepy, indulgent, doice far mente kind of spirit pervades these states and is probably not unacceptable to the inhabitants, who have as little love of innovation and com prehend improvement as little as their masters '3 Reform and improvement, Forbes recognized, must come from without, if they are to come at all The remedy lay, not in a policy of wholesale annexation, but in establishing a civil service with sufficient tact, sympathy, and knowledge of the people, to be able to guide the administration of the native states along proper lines India required, if we may borrow a hackneyed proper lines make required, it we may borrow a mackinger phrase, men rather than measures "The chiefs, it must be remembered," Forbes wrote, "know the Government manify as it manifests itself to them in the conduct and demeanour of its representative He has to perform the duties alternately of n-badgistrate, of n Political Officer, of a Civil and Criminal \* Told m, 371 1 Bombay Quarterly, vu. 195

<sup>2</sup> Thid 10, 374

Judge and to discharge these efficiently his most obvious want is Experience, experience involving it practical knowledge of land tenures, of the reciprocal relations of the chiefs and their subjects and tenants, of the lustory, connexions, usages and precedents of each fundy, in addition to the general usages of all families of rank. These are the peculiar qualifications of a Political Officer . in addition to which he needs also the usual qualifications of every Mofussd functionary-accessibility, temper, patience firmness and a love for the work given him to do for its own sake 1 The same warming was repeated in an article on Sir John Mulcolm, written in July 1857, nt n time when the Mutiny was at its height 'It is melancholy to think how little our late conduct in India has accorded with the wise principles of Sir John Malcolm These do not apply, of course, with equal force to protected territories and to long settled provinces, but there is much in them which is of universal application, and which it must concern every thinking min to see disregarded. We cannot, especially, regard without anxiety the rapid growth, among both our military and evil officers, of a superedious contempt for everything which relates to the customs and feelings of India In the same ratio that statistical knowledge increases and is applituded, it would appear that the knowledge of men declines and becomes despised. It is seldom that a native now finds the 'four doors open', less often perh us still, that when he gains admittance he meets with either knowledge of, or sympathy with himself within. And so the alienation of Indians from Englishmen gradually but surely proceeds, until n spark falls upon the smouldering mass, and then the very men who served with Malcolm who would have given their lives for lim—the very corps which hear the name of the scene of his great vectors, discard their allegance with disgust and junt themselves to the perpetrators of insoleut revolt, brutal violation, and most inhuman murder '1

Meanwhile l'orbes had plenty of opportunities for putting his principles into practice. Gujarat had not escaped the contagion of the Mutiny. The country was full of the widest rumours, A consignment of salt having become stained with red of uc, the cry was ruised that the Government was defiling the salt

<sup>1</sup> Bombay Quarterly, 111, 376

with cow's blood A parish dog, carrying a basket of food, was mysteriously circulated from village to village, causing feelings of vague unrest wherever it appeared At Broach there was n serious riot between Parsis and Muhammadans, and military revolts took place at Almedabad, Mount Abu, Panch Mahals, and other centres Baroda was known to be in a very doubtful condition and the situation was generally critical throughout the rainy season of 1837, when our prestige in northern India had not yet recovered from the blow it had received earlier in the year, and the state of the roads rendered the movement of troops difficult It was not till January 1858, when Ahmedahad was disarmed, that conditions became better. Porbes, however, never despured 'We are all right here,' he writes to a friend, though some of us very absurdly alarmed, and people who know nothing of what has gone on for the last thirty years yers distrustful of the Gukwar, the Rajput chiefs and everybody in general In May 1858, the situation had so far improved that Forbes was transferred to Khandesh as Acting Judge, having received the thanks of the Government for his work at Surat In November came the Queen's Proclamation, of which he thoroughly approved 'It acts as a sedative visibly,' he writes,
'and if these principles continue to be acted on, as I trust they may, we shall be able to laugh rebellion to scorn' In 1850 Forbes received from Lord Elphinstone the Important office of acting Political Agent in Kütluäwir Here serious work had to be taken in hand The Wilghers of Okhamandal had risen to be casen in man. The wigners of Ormananari and Isen in rebellion ngainst the Galkwir, sexed Birwild, Dwikka, and the island of Beyt, and threatened the surrounding country. This brive and turbulent tribe wis subdued only filter severe! fighting The country was then systematically settled, and n political officer was appointed to Dwarka. The Waghers were encounged to take to farming instead of brigandage for n livelihood, and a Wagher battalion was formed to give employ. ment to the more adventurous spirits For his management of affairs in Kathriwar, Porbes again received the thanks of Government, not in March 1860, he resumed his appointment as acting Judge at Surat In March 1861, when Mr Henry Anderson wead, on furlough, he was appointed Acting Scretcary to Government by Sir George Clerk. In December of the same

year he was made Judge of the Sudar Adaulat, becoming a Judge of the High Court in August 1862

While in Bombay, Torbes undertook a task thoroughly congenial to him. The Cujarak Vernacular Society, which he had founded at Almedabod in 1848 had been restricted by lack of funds and paucity of enlightened supporters. Bombay offered wider scope. It was a centre of Oriental learning and abounded in weighty Gujaraks. Accordingly, in April 1866, the Gujarth Sahla was formed Torbes being elected first President Among its warmers supporters were Sir Alexander Grank, fir Justice Newton Dr. J. Wilson Dr. Martin Haugh, Dr. Bhan Daji, and other Orientalists of repute. A sum of Hs 65 5000 was collected among the contributors being Sir J. Jeejechboy and seventeen chiefs of Gujarat. The objects of this society were

the collection of ancient MSS relating to Gujarăt,
 The translation of standard works into Gujarăti,
 and
 The en couragement of original works in Gujarăti
 by offering prizes to authors

In the same year, Parbes was offered the Presidence of the Bombay Brunch of the Royal Asartic Society in succession to the Hon Mr William Prece, link with characteristic modesty he declared the honour. He was, however, appointed by Sir Brutie Prere Vice-Chancellor of the Bombay University in succession to Sir Alexander Grunt. This post, has he was not destined to enjoy for any length of time. In the summer of 1864 his frends on the Bench remarked that he appeared to be seriously numell. His complaint was diagnosed as disease of the brain, probably brought on by over twenty years of unremitting bluon in a trying climate. He went to Poona for a change of mr, but rapidly sank, and passed mway on August 31, at the early nee of forty three.

The news of Yorbes' death was received with profound grief all over the Presidency, and especially in his beloved Gijaria. The chieftams of Kāthiāwār, it was said at the time, rhourned for linn as if they had lost a member of their own families. 'The was a thorough Triphsh gentleman in every sense of the wo-da, a prominent Huidu scholar declared, in speaking of his decease, 'with the greatest kindness and generosity of nature, he writed

manly firmness and the highest principles of honour, and it was the striking combination of these qualities that had endeared him to all classes of people in Saurashtra and Gujarashtra (wherein he was mostly employed) from the noblest Rapput chief to the meanest peasant' Forbes was a true friend of India, and a profound lover of her ancient institutions, art, and literature Unlike the modern champions of Indian rights and liberties, he was no democrat, indeed, he upheld the rights of the hereditary chiefs against those reformers who desired to sween them aside as obstacles in the way of progress Nor did he hold that the Indian problem could be solved, once and for all in the course of a cold weather tour, or even in the life-time of one generation In his own words, 'He knew that changes must come and he desired that they should come, but he was anxious that they should be based upon a sound knowledge on the part of the ruler. and be accompanied by a cheerful acquiescence on the part of the governed, and he was sure that to be so, they must proceed slowly These were the modes of acting which Malcolm impressed upon the many able and gallant young officers of his 'school', but the substratum of all their efforts was to be an intimate and masterly knowledge of the topography of the country, and of the history, character, and customs of the inhabitants' Forbes was a profound believer in personality as the chief qualification for success in Indian administration, and deeply admired people of the type of Malcolm, Duncan, Mountstuart Elphin stone, and the Lawrences carnest, recomplished men, who understood the people and were not afraid to act on their own initiative. Forbes is binuself a good example of the 'Malcolm School' which he so often pruses in his writings the school of administrators which laid the foundations of our Empire in western India In private life, Forbes is described as being simple and retiring

In private life, l'orbes is described as being simple and returng. His modesty on subjects of which he was an acknowledged master was well known. He married early had a large family, anchemisch little in Anglo Indran society. He was a devout Christian of the old school and was liberal in his giftest togenitable objects. His death was a severe blow to literature. The Bombay Quantaty, which had recently lost another valuable supporter in the Rev. Philip Anderson fauthor of The Digital.

in Western India, 1851), did not long survive him. The Gujariti Sabhā decided to call itself the Porbes Gujariti Sabhā not in 1860 published a valuable Gujariti translation of the Ras Mida, with original annotations by a well known scholar. Mr. Ranch odbhai. Udajariam, while Mr. Mansukhariam Surjariam the Hon. Secretary of the Sabhā, published a memoro of his life. In 1868, a sum of Rs 5 000 presented to the Bombay University provided funds for a Porbes Gold Medal and Prize founded in honour of its lite Vice Chancellor. Memories are short in India where the official is nt best a bird of passage, but visitors to Gujarat will still find the name of Porbes held in affectionate remembrance among those whose Pathers served under him and who know how much the literature and listory of their country owe to be labours.

The Ras Mala is the only work on a large scale by Forbes, though his contemporaries looked upon his articles in the Rombay Quarterly with equal interest , and it is a pity that such notable contributions to the problems of Indian administration should be locked away in the pages of a defunct journal But Ras Mala is something of higher value. It is a work for all time, a renua es at which will always find an nudience, 'fit but few,' among those who love the chivalry of mediacial India Torbes has done for the Rapputs of Gujarit, what Tod dad for Rapasthia and Grant Duff for the Marathas while in some way she excels other Forhes loved the people of whom he wrote, and was never happier than when recounting some old balled of their collant deeds Few can read unmoved the stories, related in the sample fashion of the bardic chronicles, of those two great Raiput women, Ranik Devl, Ra Khengar's bride, and Veermuttee Chowree, wife of Jug Dev Purmar

In Ras Mala we live displayed before us the whole pageant of mediaeval Inila, from the warnors with their intermable feuds to the silent marble shrines, where 'dimb, visible by the faint light of silver lamps, female votaries, ghittering in searlet and gold move round and round in circles chanting forth their monotonous but not unanelodious hermis'. We read of the Raiput courts, the trugedy of Somnäth Ahmed Shāh and the mighty Mihammad Begada, the incursions of the Marāthās, and finally, the coming of the Laglish. As history, indeed, Ras

Mala has its defects The author was no archaeologist, and had little or nothing to say upon the early history of Gujarat He was unable to clear up the tangle of legend obscuring the Valabhi dynasty and their immediate successors, and on some points, as for instance the Muhammadan invasion of the kingdom of Anahilvada, was hopelessly wrong But it must be remembered that Forbes lived before the researches of Dr. Buhler and of Pandit Bhagvanal Indrau had thrown light upon these subjects, and many important historical works, since published, were at that time not available Forbes, too, strictly confines his attention to the Hindu, that is to say, the Raiput, side of the history of Guiarat, the Muhammadans and Marathas being only incidentally mentioned Forbes judged the Marathas severely, regarding them as intruders, and feeling unable to forgive them for plundering the Rapput domains.1 Perhaps the permanent value of Ras Mala, apart from its literary interest, hes chiefly in the fact that it preserves many precious fragments of old ballads, traditions, and family legends, which are perishing every day, and once lost, will be irrecoverable. As we have seen, the author had unique opportunities for collecting such fragments He has used them admirably. The wonderful account of the ceremonies and customs of Gujarat-the marriages, funerals, religion and superstations, the minstrels, and the systems of land tenure, in the last book is as invaluable to the student as it is fascinating to the general reader

1 'Up to this day the Mahratta, even among the Hindus of Guzarat, is looked on as an interloper. The Mahratta forces were always known as Ghuneem's or Plunderer's Horse' Bombay Quarterly, vol. iii, p. 361

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- 2 Indian Abcettecture A Review of James Fergusson's Illustrated Handbook of Architecture, vol. v. p. 300
- 3 Sir John Malcolm A Review of John William Kaye's Life of Sir John Malcolm, vol vi, p 108
- 4 LAND TENUES AND ASSESSMENTS IN GUJARAT A Review of Dr George Buist's holes on a Journey through part of Latitawar and Gujarat in January 1855, vol vii, p 56 (doubtful)
- 5 OVDE A Review of Eleman's Journey through the Lingdom of Oude in 1849-50. Ac. vol vii, p 183

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#### III RAS MĀLĀ

- 1 RIS MILI, Hindoo Annals of the Province of Goozerat, 2 vols 8vo London, 1856
- 2 Ditto, New Edition one vol 12mo London 1878 With an introduction by Major J W Watson, B C.S., and a Memoir of the Author by A K. Naime, Esq., B C S
- 3 Ditto, translation into Gujaruti, by Ranchodhhai Udayaram, with original footnotes, 2 vols Bombay, 1869
  - 4 Drito, reprint, Ahmedabad, 1899

# AUTHOR'S PREFACE

To ancient India—a subject attractive to the historian and the scholar—much attention has been directed, the more humble task of investigating its mediacyal story has been compara tively little attempted If however, the days of Asoka and of Chundragoopt afford a nobler field of enquiry, it should not, on that account, be forgotten that the times which are less remote are more practically connected with existing Hindoo Modern Indra, moreover, affords a safe basis from which to stretch forward to immediately preceding times, while as long as these shall continue to be covered with darkness, it is but a hazardous task to grasp at the light, however splendid, which shines beyond them. The striager, who is for any length of time resident in the land of the Hindoos, can hardly full to notice many customs and usages of that people which are evidently relies of a state of society not long gone by-visions, as it were, of a noble vessel, whose phantom like outline, if only by an illusion such as that which produces the Fata Morgana, exhibits, in exalted reflection, these existing things. The very remains of Moslem power themselves are most strongly impressed with the character of the race whose rule was supplanted by that of the crescent, and from even these we might have gathered the fact that many a splendid metropolis must have adorned the plans of Aryaverta before the avalanche of Mohummedan invasion fell from the western mountains upon the land We have, however, more definite traces of these glories of by gone days, and can picture to ourselves, at least in outline, the gorgeous Kanoul, the mysterious Yogeeneepoor, the almost fabulous metropolis of Bhoj Nor did the cities which we have mentioned exist alone The monarchs of Kuleenn extended their sway over a territory more ample still than that which owned the supremacy of either, and equal, at least, to the Purmar, the Chohan, or the Rather was the Solunkhee of Unluipoor

It is to the story of the city of Wun Raj, and of the Hindoo

principalities and chieftainships which sprang up anudst its runs, and which have, many of them, continued in existence to the present day, that the readers attention is in the present work invited. I am well aware that my subject—not only Indam but also local, as it is—is likely to be one of but little general interest, nor am I blind to many of my own deficiencies in its treatment. Eight years' residence in Goozerat, and much association, public and private, with its varied people, from the banks of the Taptec to those of the Bunas, may, however, have given me some advantages.

While at the outset disclauning, on my own part, all pretensions to Oriental learning, I have, nevertheless, to mention that I have received from Hindoo scholars assistance which, though it detract from the ment of the compiler, will not be thought to lessen the value of the compilation

To the late Peerchundjee Bhundaree, a native of Marwar and a Jain by religion, who, though a member of the commercial class, which is usually indifferent to literature, was a pro-fleient in both the classical and the popular lore of his nation, I am obliged, first, for the gule of a copy of the Prubundh Chintanumee, and, secondly, for indispensable assistance in translating.

translating it

To Dulputrum Daya, a Brahmin, and a native of Wudwan,
on the frontier of Screth. I am still more widely indebted

I had not been very long in Goozerat when, in the course of my public employment, a paper was placed before me which bore the characteristic surnatures of



two bards 1 My currosity was excited, I made enquiries, and sought the acquamtance of such of the class as were within my reach. Of the

treasures of the barder repertours I thus obtained a glimpse which stimulated instead of satisfying me I soon felt that native assistance was absolutely necessary both to en-like me to or ercome the scruples of those who possessed the legendary hoard in which I desired to participate, and also to furnish me with some knowledge of the bardie dalect, which was required as a means of unlocking the casket in which the

1 This paper will be found translated in the note at p 74-5, vol. ii

treasure was contained Good fortune brought early to my notice the name of the Kureshwur, or poet-for with that title, Dulputrum is invested by the suffrage of his country men .- and I secured his services in AD 1848 From that period my valuable co adjutor has been nimost constantly by my side It was some time before our efforts met with any success although I furnished him with the means of making the tour of a considerable portion of Goozcrat, with the view of collecting chronicles and traditions and of copying jaseriptions It might, perhaps amuse, but would certainly weary, the reader were I to describe the numerous obstacles which we found opposed to us, by ignorance, realousy, and avarice Sufficient notion of these will be conveyed when I mention the facts that I was sometimes believed to be employed in searching for con cealed treasure, that at other times my object was supposed to be that of detecting flaws in the titles to lands with the view of their assumption by government, and that it was frequently hinted to me that the proper return for permission to extract from a bardic record would be the presentation of a village to the family of the recorder Subsequently, however, my official duties brought me into personal contact with the chiefs of the Waghela Jhala, and Golul clans and I soon discovered that a hint from ohe of these traditionally honored feudal lords was far more influential than any entreaties which I could use, or any ad vantages which I could offer As Political Agent in the Myhee Kant's I found these facilities extended not only to the clans of that province, but also to the Guikowar territories (from the authorities of which I had received at least one previous rebuff), and through the kindness of Baba Salub, the worthy heutenant of the Baroda government at Puttun, I secured a copy of the Dwyashray, and other valuable materials from the very centre of interest—the site of Unhilpoor

My researches, pursued, as they necessarily were, in the hours of relaxation from tolerably heavy official duties, were not confined to the Jain and the bardie chronicles. I rauled myself also of every opportunity of observing Hindoo popular customs, more especially such as were alluded to in the writings and truditions which I collected, I procured copies of interpretations of temples, wells and tempstones, and I examined every remnant

of Hindoo architecture which I found myself able to visit. In this last department of enquiry much assistance was furnished me by Premchund Sulfat, the able architect of the new Jain temple at Ahmedabad, and by two very intelligent persons of the carpenter caste—the late Turbhowundas, and Bhoodhur Dāyārām

Meanwhile the Goozerat Vernacular Society springs up, and the Kuveshwur, who was well prepared for the purpose, won prizes for two essays,—on popular superstitions in Goozerat, and on Hindoo castes—of both of which I have made much use in

the Fourth Book of the present work.

My return, for a limited period, to England, and the valuable permission of the Honorable the Court of Directors of the East India Company to my inspecting the records at the India House for the purpose of illustrating my collections, have enabled me to complete my labors. The result is now placed before the public in the hope that, unworthy as it is, it may still be of use to the local officer, and may interest some few even of my countrymen at home, in the fortunes of their fellow subjects—the Hindoos in Googetal.

In imitation of the titles of some of the legends from which it is derived, I have called my compilation 'Ras Mala,' or 'A Garland of Chronicles.'

<sup>1</sup> As the present work is wholly nopular, and advances no notetersions to a scientific character, I have used the common form in spelling naises which are in daily use, and I have, in other cases, adopted the mode of spelling which experience has shown me to be most readily accepted by the general reader. Thus, for the correct Khumbayat, I use Cambay, a word which has established itself in English literature, and, for the classical Anhityper, I substitute the popular Unhitpoor, which is to be pronounced according to the usual sound of the wowles in English. I have, however, taken the liberty of accruting one letter, the long d, as in Ris Mais. Wherever it occurs it should be pronounced as the a in Marco May I trouble the reader so far as to add, that the ye in Jge Single, Skutrophys, &c., should be pronounced as the ye in high Skutrophys, &c., co as the

[The system of spelling Indian names and words adopted by the author, although somewhat uncouth in appearance, infilis has purposes sufficiently well and could not be transposed with satisfactory results An attempt to change the spelling into more rashionable forms certainly would involve not only immense about not many mixed.

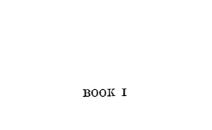
The spelling 'Goozerat' represents the Persian 'Guzarat' The Hindu form 'Gujarat' is preferable as indicating that the province is

named after the Güjar or Gurjara tribe The tribal name 'Waghela' is more commonly written 'Bäghela' 'Wushisht' (1 254) is the banskrit Vasishtha 'Narondas' (1 377) seems to be intended for 'Narāyan Das'.

The following names, Bhownugger, Eedur, Myhee, Oujein, Sabhar mutee, Shutrooniye, and equivalent respectively to Bhavnagar, Idar, Mahi, Ujjam, Sabarmati, and Shetrunja or Satruijaya of the Imperial

Gazetteer (1908)

The editor believes that readers will not experience serious difficulty in identifying other names or words 1



# RAS MALA

#### CHAPTER I

NATURAL BOUND WILS OF GOOZERAT—SHUTROONING
WULLUBHEEPOOR

THE province of Goozerst, in Western India, is composed of two portions-the one of these is continental, the other is peninsular and projects into the Arabian Sea nearly opposite the coast of Oman, and below that of Mekran and Smith Hindoos usually assume the river Nerbudda to be the southern boundary of the continental portion or Goozerat proper The language of the province is, however, spoken much further to the south—as far even as Damaun, or St John s, about half way between the mouth of the river and Bomb's ing northwards from the banks of the Nerbudda, a range of hills connecting the Vindby a with the Arawullee mountains, forms the eastern and northern barrier of Goozerat, and sepa rates it from Malwa, Mewar, and Marwar The Gulf of Kutch and a salt, and sometimes partially faundated, desert called the Runn are the boundaries of the province on the north west and west. the Arabian Sea and the Gulf of Cambay wash its southern and south western shores least protected part of this frontier line, and that by which Goozerat has usually been invaded, is on the north west where a sandy plain intervenes between the desert and the foot of Mount Ahoo

The mountains which bound Goozerat on the north and east, and which project numerous branches into the nearest parts of the province, are steep, eragy—and difficult of access. The shoulders of the halfs and the valleys which intervene between the spurs are covered with forest. From the dark shadow of these woods numerous streams emerge, whose lofty banks are indented by long, deep, and intracta ravines, and overgrown

with almost impenetrable underwood. As the plains are approached, and the forest disappears the rivers widen and become less wild in their character, they unite at length in one or other of the three great arteries-the Sabhermutes, the Myhee, and the Nerbudda, and eventually discharge their waters into the Gulf of Cambay Nearly the whole of the south west portion of Goozerat, a tract of country sixty nules deen extending from the Runn of Lutch to the banks of the Nerbudda, along the frontier of the peninsula and the porthern and eastern shores of the Gulf of Cambay, is an open and alluvial plain . much of this fertile tract, and especially that part of it which bes between the Sabhermutee and the Mylice, is covered with noble groves of trees, many of them, the mango and others, bearing fruit and exhibiting folinge of the most brilliant colour-tit may vie,' says the lustoman of the Mahrattas, ' for hundreds of miles with the finest parks of the nobles of England. The full country also, though some of it is neglected, exhibits great fertility wherever it is cultivated The fields are well taken care of, and covered with fine crops . mongoes and other planted trees are even here unusually numerous, and, as the surface is undulating oud the wood and mountains often in sight, 'no part of India,' os Mr Liphinstone remarks, ' presents a richer or more agreeable prospect '

About twenty miles from the extremity of the lesser Runn of Kuteli in a south easterly direction, commences a large lake of brackish water which stretches towards the head of the Gulf of Cambay, and forms a boundary between Goozerat proper and the peninsula of Soreth or Kateewar. It is probable that in former days the separation was even more complete, and this Soreth was in free an Island.

There is on the western shore of the Gulf of Cambry, a few makes to the north of Bhowanger, a range of granite hills, bluch, lying in a country level as an unrufiled lake, seems like a cluster of islands florting on the waves. I rom the summit of one of these rugged peaks which overlaugs the village of Chumardee may be beliefd a scene surpressed by few in India.

Chumardee may be beliefd a scene surpressed by few in India

1 for information on time subject see. Major i ulijames s paper in the
Journal of the Bonsley Binneh of the I and insulae Society, vol x, p. 169
See also Eiphamston's India, vol i, p. 508. Edit 1841

CHAP I

and still westwards, in the distance, the noble form of the sacred mountain Shutrooniye, crowned with a rocky upper hill covered with malatral edifices, rears itself above the towers and minarets of Paleetana

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The holy mountain of Shutroonice sacred to Adeen the the first of the twenty four hierophants of the Jains, rises to the height of nearly two thousand feet above the plans. The pilgrim approaching it passes to the base of the mountain, through the town of Paleetina and along n road on either side of which rows of burr trees afford him a closter like shelter from the heat of the sun. After a toilsome ascent of from two to three miles upon the shoulder of the mountain. over a path marked on either side by frequent resting places, supplied with wells and pools of water, and adorned with small temples whose altars are impressed with the holy feet of the hierarchs, he at length arrives in sight of the island like upper hill, formed of rocks of very beautiful color, upon which stand the shrines of his religion. It consists of two peaks, divided by a valley which has been partially filled in, and covered with temples, terraces, and gardens. The whole is surrounded by a fortified wall, supplied in places with embra sures for cannon and this enclosure is divided into similer castles, many of the temples themselves forming independent fortifications. On the southern summit are the medical temples, founded by Koomar Pal and Veenul Sha, with a pool sacred to a local goddess named Khodeeur, near which is n grantic image of the Jam Pontiff, Rishub Dev, with the sacred

Corresponding with the four yoogs or ages of the Hindoos, are tiles x Aras of the Jams. In the third Ara lived Nablec Raja, descended of Ikshwakoo Raja, of the race of Kusyup, the Sage He had a wife, Muroo Devee, and their son was Rishub Dev, or Adeenath, the first Teerthunker or Pontall of the Jams Before the time of Rishub Dev ne rain fell upon the earth, no fire existed, nor any thorny tree there was neither learning nor skilled occupation in the world. All these were introduced by Risl ub Dev, who taught men the three Kurums, - Ushce Kurum, or the science of war and government , Mashee Kurum, or the science of fiterature and hashes hurum, or the science of cultivation. From this time men adopted regular occupations The last of the Teerthunkers, Muhas eer Swampe, became incorporated with the Divine essence, in the year is fore Vikrum, 470 (B. C. 526) three years, eight months, and two weeks after which commenced the fifth Ars, which is to last twenty one thousand years

bull at his feet, hewn out of the living rock. On the northern clevation the largest and most ancient temple is that, the erection of which is attributed to a fabulous prince named Sumprite Raps. The old erections upon Shutroomye are. however, few , and frequent restoration has caused them to be with difficulty discernible from the modern fanes around them. but of those of later date the name is legion. There is hardly a city in India, through its length and breadth, from the river of Sindh to the sacred Ganges, from Heemala's diadem of ice peaks, to the throne of his virgin daughter. Roodra's destined bride, that has not supplied, at one time or other, contributions of wealth to the edifices which crown the hill of Paleetina; street after street, and square after square, extend these shrines of the Jam faith, with their stately enclosures. half priace, half fortress, raised, in marble magnificence, upon the lonely and majestic mountain, and like the mansions of another world, far removed in upper air from the ordinary tread of mortals. In the dark recesses of each temple one image or more of Adeenath, of Ujeet, or of some other of the Teerthunkers is seated, whose alabaster features, meaning an expression of listless repose, are rendered dimly visible by the faint light shed from silver lamps, incense perfumes the air, and barefooted, with noiseless tread, upon the polished floors, the female votaries, glittering in scarlet and gold, move round and round in circles, chanting forth their monotonous, but not namelodious, hymns Shutroony e indeed night fitly represent one of the fancied hills of eastern romance, the inhabitants of which have been instantaneously changed into marble, but which fry hands are ever employed upon, burning perfumes, and keeping all clean and brilliant, while fay voices haunt the air in these voluntuous praises of the Devs

the air in these voluptions praises of the Deva Westwards from the summit of the hill of Paleetana, may be beheld, on a clear day, the mount sacred to Nemeen thi the noble Girnar northwards the hills around Sechore hirdly intexcept the view of the fallen city of Wulliblies, close at the foot of Adeenath's mountain, the munaries of Paleetana, glittering in the sun through the dense foliage, form a foreground to the view, and the eye insensibly following the silver river Shutroon, in its meandering castern course, rests bull at his feet, hewn out of the hving rock. On the northern elevation the largest and most ancient temple is that, the crection of which is attributed to a fabulous prince named Sumprite Raja The old erections upon Shutroonjye are, however, few, and frequent restoration has caused them to be with difficulty discernible from the modern fanes around them, but of those of later date the name is legion. There is hardly a city in India, through its length and breadth, from the river of Sindh to the sacred Ganges, from Heemala's diadem of ice neaks, to the throne of lus virgin daughter, Roodra's destined bride that has not supplied, nt one time or other, contributions of wealth to the edifices which crown the hill of continuous of weath to the context man treatment of the Palectan v, street after street, and square after square, extend these shunes of the Jan Futh, with their stately enclosures, half palace, half fortress, rused, in marble magnificence, upon the lonely and majestic mountain, and like the mansions of another world, far removed in upper air from the ordinary tread of mortals. In the dark recesses of each temple one image or more of Adeen th, of Ujeet or of some other of the Teerthunkers is seated, whose alabaster features wearing an expression of listless repose, are rendered dimly usible by the funt bight shed from silver lamps, incense perfumes the air, and barefooted, with noiseless tread, upon the polished floors, the female votaries glittering in scarlet and gold move round and round in circles chanting forth their monotonous, but not unmelodious hymns Shutroonise indeed might fith represent one of the fancied hills of eastern romance, the inhabitants of which have been instantaneously changed into marble, but which fry hands are ever employed upon burning perfumes, and keeping all clean and brilliant while fay voices haunt the air in these voluptious praises of the Devs Westwirds from the summit of the bill of Palectani, may

Westwards from the summit of the hall of Palectan 1, may be beliefd on a clear day, the mount sacred to Nementalia the noble Girnar northwards the halls around Sechore hardly intercept the view of the fallen city of Whiledbacclose at the foot of Adecanths mountain the marvets of Palectan 1, glittering in the sun through the dense folioge, form a foreground to the view, and the ejecuseasibly following the site river Shutroonj, in its meandering eastern course, rests

awhile upon the beautiful and temple crowned rock of Tulaja,

and beyond it roams to where the ancient Gopnath and Mudhoomawutee are washed by the rippling sea

Shutroonive is one of the most ancient and most sacred shrines of the Jain religion. It is described as the first of places of pilgrimage, the bridal hall of those who would marry ever lasting rest like our own sacred Iona,1 it is not destined to be destroyed even at the end of the world Many and long are the tales that are told of fabled kings from every part of the land of the Hindoos who by austerities and religious services. rendered valuable by their performance on this sacred ground. have freed themselves from the intolerable load of their sins, and attained the blessing of liberation. But it would test all the patience even of a votary of the Teerthunkers, to thread this labyrinth of wonders nor shall we attempt to tell our readers of Kunurddee Yuksh of Kundoo Raia and his patron Umbeeka of Sumoodra Veepye the Yaduv, or of the temples which Soondur, the beautiful King of Kuleean, and his incomparable consort, raised upon the sacred hill

To some traditions, however, which are of more general interest we may here allude premising that they are derived from the Muddind 2 or sacred clinonice, of the mountain, which purports to have been abridged from a former work on the same subject by Shree Dhuneshwur Sooree in the renowned city of Wullublee, at the order of 'Soorashtra slord, Sheeladity 2'

Bhurut Raja, the son of Rishub Dev, ruled in Ayoddhya He led an army northwards from Shutroonjye, and engaged in battle with a barbarian raja of great power In the first struggle Bhurut was defeated in a subsequent one he was suc

<sup>1</sup> That so many crowned heads from different nations should prefer this (Iona) as the place of their interment is said to have been owing to an ancient prophecy

Seven years before the end of the world A deluge shall drown the nations The sea at one tide shall cover Ireland, And the green headed Islay, but Columba 8 Isle Shall sym above the flood '

Graham's Antiquities of Iosa

<sup>[</sup>This is the Satra naya Mahatmya, a local Jain chronicle, described as comparatively modern and not worthy of much trust ]

cessful The barburan sovereign fled on his defeat to the river Indus, 'as a child in distress flies to his mother'

Bhurut was, however, stayed by the runy season, but at its close his minister Sookhen took a fort north of the Indis between the sea and the mountums Somyushà, son of Balion bulce Raja, the younger brother of Bhurut, built the temple of Rishub Dev, and Bhurut himself give up for the services of the place of pilgrimage the revenues of Soorashtra, which from that day received the title of Dev desh, or the Holy Land Sinktee Singh, Bhurut's relative, then presided in Soreth, and with the assistance of the army of that sovereign, led by Sookhen, expelled the demons from Girn ir, and founded tem ples, lofty as Mount Meroo, to Adcenath and Urish Nemce The temples on Shutroonja were afterwards destroyed by barbarnans, and for a long time desolution reigned in the holymountain

At the time when Vikrum arose to free the earth from debt, a poor Shriwik, or hyman of the Jun futh, named Bhawud, and his wife Bhawud, dwelt in Kampilyapoor Having hospitably entertained two holy men who visited their house, they became the possessors of a mire of wonderful qualities. Bhawud, after this beginning, soon arrived at eminence as a breeder of horeses, and having made valuable additions to the stud of King Yickrumaditya, he received from thit soveregn the gift of Mudhoom'swittee (or Mhowa) in Soreth In that town, a son, named Jawud, was born to him, who succeeding his father at his death, maniged his city like a second god of wisdom. In a bud time an army of 'Moodguls' 2 swept over the land like a tide of the sea violently driven in The Moodguls carried off cows, grain, property of all kinds, children, women of all classes, men also, from Soreth, Lath, Kittch, and other countries, and retired to their own country 'Moodgul' Jäwud, among other captures of all castes, was carried off thiller, but even there the merchant acquired wealth, he preserved his religion as in the land of virtie, and

<sup>&#</sup>x27; The words Dev means generally a dweller m one of the upper worlds For a more detailed explanation, the reader must be referred to the 'Conclusion'.

So in the original In the Goozeratee translation, "Mooguls \*

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erected a Jun temple. Holy men visiting it, and being well received by Javud, resided the presses of Shutroonje and predicted that he was destined to effect its restoration [They informed him that the tutelary Devs of the sacred mountain had become destroyers of hie and consumers of flesh and liquor, that an apostate, named Knwad Yuksh put to death all those of the Jam religion who ventured thither, that the land was desolate for leagues around Shutroonye, and that Rishib Dev was without a worshipper Following their directions, Jayid propiliated the goddess Chukreshwiree and offered gifts to the unclean Devs They pointed out to him the place where the image of Rishib Dev lay concealed,—at the city of Tilksh Sheela, numely where Raja Jugutmal ruled Jawud with great evertion obtained the images from the king. With the Raja s assistance, he organized a carryan in which he, with many of his caste fellows set off escorting the images towards Shutroonjye After many hardships Jawud and his companions succeeded in making their way to Mudhoomawutee in Sorctli, and they were so fortunate as to find in the harbour a ficet of vessels which Juvud had formerly despatched to Bhot and Cheen and which had that moment returned laden with gold and other costly freight At the same moment also the great sage Shree Vayur Swamee nrived at Mudhoomawatee, bring ing with him Kuwud Yuksh whom he had reconverted and who followed him attended by a numerous train of Devs and Yukshes J wud and the holy Vayur Swimee, with their ally Kuwud, repaired with all speed to Shutroonjye, where they were hornfied at the sight of corpses and blood defiling the mountain, and whitened bones scattered over it. Having cleansed the hill until it was as pure as their own hearts the pilgrim band plucing the images before them on the fortunate day pointed out by Shree Vayur Swamee, ascended the moun tain with much music and festive display They were, how eyer, unsuccessful in repeated endeavours to restore the place of pilgrimage, which were always frustrated by the male olent opposition of the demons Jawid at last died broken hearted in the one hundred and eighth year after Vikrum! (A D 52)

<sup>&</sup>quot; (For the Vikrama era, see pp 356-7 foot ofe It starts from 58-7 B C . not 56 So Fleet 1

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and his continual failures gave rise to the proverb still common in the country in reference to a work which never arrives at completion,- 'It is a Jawud Bhawud affair 1

Several years subsequent to the death of Jawud the Bond hists converted the kings of Soorishtra to their faith, and took possession of Shutroonjye and all the other holy places. At last Dhuneshwur Sooree arose who brought over to the Jain religion Sheel iditya, King of Wallabheepoor, and expelling the Bondhists from the country, recovered the places of pilgrimage and erected many temples 2

The date which the Muhaima assigns to this latter transac tion, is the year of Vikrum four hundred and sevents seven (A D 421 ) Reserving, however, the question of the probable time of Sheeladitya, we proceed with further Jam legends regarding the conversion of that sovereign from the Boullust futh, and the destruction of himself and his kingdom by liarliarian invaders 3

The Scottish adags as similar, "Lake Saint Mungo a work, it will never be finished '

I Siladitya I is apparently here meant, as the Jain chronicles give him the title of Dharmadilva, no doubt on account of his patronage of their

religion. But his approximate date is from A. D 590-610 or 615, not 421 ] It may be as well to remark in this place, that the Sougut, or Boudh and the Urbut, or Jam, were two of the herrital schools opposed to the religion of the Ve la and to the Brahmuncat class The Boudha of Hindu stan were annihilated in the furious contest wage lagainst them by the followers of the orthodox Rindoo religion . The Jains even escaped with difficulty, though they have survived the terrors of the atorm, and may now defy its force "The Souguts, says Professor Wilson, (As Pes xvi, art Religious Sects of the Hindus,) "are identified even by Madi ur Acharya with the Boudhs, but there seems to have been some, although probably not any very essential difference the chief tenet of this class according to Anund Geeree, was their adopting the doctrine taught by Songut Moonee, that tenderness towards animated nature comprehen is all moral and devotional duty, a tenet which is, in a great measure common to both the Hou ih and Jam schisms At Wulful hee the Boudi s and Soughts appear to form one body, and the opposition is between them an I the Jains, an I not between these I eretical sects an I the orthodox

It is probable that the sect called Souras, who worshipped the Sun as

I [Modern research does not support the belief that Bu ldhism was annihilated in the lurious contest, with the orthodox Hindus. Persen tion had httle to do with the gradual decay of Buddhism ]

In the great city named Knira, in Goojur hand, there haved, says the legend, a Bruhmin who had read the Yeds through, named Dea didya. He had a drughter, Soobbug's, who was left a widow in her childhood. At morning, noon, and even tide she offered every day secretical griss. However, and water, in honor of the Sun. Astonished at the beauty of the virgin widow the Sun God assuming the form of a mortial visited earth to enjoy her embraces. She became pregnant. Her purents, enraged at the disgrace which they supposed Soobbug i had entailed upon them, drove her from home. She fled attended by an attached servant, to the city of Wullubhee, where in due time she was delivered of twin childher. Eight years passed over the splendid infants as if in a moment. The boy then begun to sit at the feet of the instructors, but associating with other children the lesson which carriest and

the creator and cause of the world, and a few of whom, chiefly Brahmus, still exast as a sect, were at this time numerous in the pennisula of Soorash tra. Anund Gerree enumerates divisions of this class, which are now, it is beheved, unknown. He distinguishes them, says Professor Wilson, 'into the following as telases a

Those who adored the rising sun regarding it as especially the type of Brahma or the creative power Those who worshipped the meridian sun as Eshwur, the destructive and regenerative faculty, and those who reverenced the cetting sun, as the protetype of Vishnoo, or the attribute

of preservation

The fourth class comprehended the advocates of the Treemoortee,
who addressed their devotions to the sun in all the preceding states, as the

comprehensive type of these three divine attributes

The object of the fifth form is not quite clearly stated, but it appears to have been the adortion of the sun as a positive and material body, and the marks on his surface, as his hair, beard, &c The members of this class so far correspond with the Souras of the present day, as to refrain

from food until they had seen the sun

12

"The arth class of Source in opposition to the preceding, deemed it unnecessary to address there devotions to the whole and material an they provided a mental immunary, on which they predictated and to which their adoration was offered they stamped occurate ords on their fore heads, arms and breasts with hotrons a practice unifortily condemned by Simuker Adexarya, as contrary to the laws of the Veds, and the respect due to Brahmmacal fiesh and blood.' [Buddhism must have been introduced into Guprate by Adol. 273 232 ar G. According to the Jain chromotes, his grandson Sampats (c 216) built Jain monasteries in Aurogadea, which seems to have included Samrashtra ]

most vividly impressed itself upon his mind was that he was "without a father." Distressed at the jeers of his compinations, he began to complian to Soobhage—How, mother? have "not I a father, that such a speech is used?" "I know not, she ansaured, "alpy do you give me pain by your enquiries." The losy sorrowfully turned away, but from that time forth his only desire was to possess himself of poison or other means of an ording his shame by self destruction.

One dry the Sun God, Namyun, appeared to him in his grut, and addressing him kindly by the title of 'child,' promised him protection, and armed him with some pebbles which should enable him to slay his enemies. By the fine of thesis weapons of the Sun the boy became renowned under the name of Sheeladitya. The King of Wullubber, resenting the death of one of his subjects who had been slain by Sheel ditty himself pershed under the heaven given missiles, and the son of Soobhug; became the lord, his he was nitredy the humin ry, of Soorushtra. Borne by a horse, the gift of Namyun, hken sky trax eller moving wherever he would fix his exploits con quering a circle of territory, for n long time he continued to rule.

Once on a time certain terchers of the Bouchist doctrines heree with the pride of learning, approached the throne of Sheeladity 1 "These white robed ones said they, "If they can subdue us in dispatiation, let them remain, otherwise "expel them the country." The king, agreeing to this deniand, held a court of four kinds, I hunself presiding therein and decreed that whichever party should be worsted in the discussion should quit the dominions of Wullubline. By the flat of deathny the Boudhists proved victorious, and the Swetamburs I retried to foreign countries, hoping to renew the coulest at a future time. Then Steeladity a Itaga worshipped

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'Men of the white role,' the Jains

<sup>&</sup>lt;sup>1</sup> Which means 'binne of the Sun' <sup>2</sup> A court that is composed of Soldner and Soldners, or male and finale ascetzes of the Jam Said, and of Soldners's and Stedenskis, or persons under and founds who have not entered any rulepous order [Man High purposes were ed-tile in reignon, and religious disputations, not unlike those of medic call urope, were a feedure of south tie bee, r b. The 1/16 of High a Toung, trans. But, 1/19 Sold of 1, 173-80 & 1.

the Boudhists, but he still continued to serve with his former

zeal the great Rishub Dev of Shutrooniye.

Sheeladitya had given his twin sister to the Raja of Blingoo poor (Broach), to whom she bore a son, in qualities and splendor resembling a Dev Some time afterwards, having lost her husband, she took the ascetic vow at a good place of pilgrimage, in the presence of a good religious teacher son also, at the age of eight years, took the vow To people of good character and wisdom they began, as occasion offered, to unfold the doctrines of their religion One day Mull, influmed with zeal, began to enquire of his mother, the Sadhwee, whether the fortunes of their co religionists had always been as lowly as he then beheld them She, with tears in her eyes, made answer - Son! how shall a sinner such as I am make The illustrious white robed company was formerly numerous in every town, but Veer Soorendra, the famous teacher, having left the world, the other religionists eathrolled the lord of earth, Sheeladitya, your uncle The holy place of pilgramage, Shutroonjye, which is the renowned giver of liberation, in the absence of Swetamburs affords a residence to Bhoot like 1 Boudhists The Swetamburs live in foreign 'countries, their pride humbled, their splendor lost' Mull, having been born in a family of the warner caste, not forgetting lies feud, sought for the opportunity of conquering ly austerities and assiduous worship he won the fivor of the Goddess of Eloquence who, to enable him to subdue the Boudhists, as Vishnoo's eagle subdues a snake, presented him with a book named Nye Chukra Taking this weapon, Mull, resembling in beauty the Punduv Urjoon when he bore the arms of Shiva, coming to Wullubhee, the ornament of Soc-have falsely enthralled the world, O King! To them have 'I, Mull, the son of your sister, arisen as an antagonist' Having caused the court to be arranged as before, the King sat to licar the disputants Mull, armed with the strength of the Goddess, speedily struck consternation into the Boudhists, who trembled at the fierce bluze into which the expiring spark

A Bhoot is the ghost of a deceased man, see, however, for explanation of the word, the 'Conclusion'

of the Swctambur faith bad burst forth They determined to leave the field to their opponent rather than to suffer the ignominy of a more public defeat 'Well done,' said they, 'to 'him who escapes the sight of the destruction of his country, or the extinction of his race, or the rape of his wife, or the 'calamity of his friends' The heretics thus defeated, having been expelled the country at the order of the Ising, and the Jain teachers recalled, in consequence of Mull's having defeated the Boudlusts, the learned men, with the Sovereign's per mission, gave him the title of Sooree With the aid of his uncle, Sheeladitya, knowing the immeasurable greatness of Shree Shutroonive, the sovereign of places of pilgrimage, he effected its restoration Shree Mull Scoree, having established his reputation, was soon after entrusted by the Convocation with the charge of the place of pilgrimage at Cambay or Stumbh Teerth, which had been planted by Shree Ubhye Dev Sooree With Shrenk and other Shrawuks he caused his soul to be enrolled At this time a trader named Lakoo left his native town of

At this time a tracer names hashed property with him on his head, travelled to Wullublee. He lived with some herdsmen in a collection of huts at the city gate, and on account of his extreme misery became known as "Runk" or "poverty stricken". Beconing, however, possessed of a pad of 'Krishin Chitruk,' and other articles containing magical properties Kakoo, the Runk, soon set fire to his thatched hut and entering the city, erected a large manison near one of the other gates, where he took up has residence. His property daily increasing be began to count his wealth by tens of millions, but so great was his avarice, that he refrained from spending hut so great was his avarice, that he refrained from spending money in any place, either for the benefit of holy men, or in pilgrinages, or in acts of compression on the contruty, he exhibited his wealth to the world in the disguise of 'fate,' and cook advantage of it to wrest their substance from his poorer.

• Many year ago a girl who lived near Nether Witton (in Northimaber land) as she was returning from milling with her jad in her head as a 'the fairs a jlaying at the fields, and though she journed them out to he common they coult not see them. The reason it seemed was herefore or jad, for berung the put on her head, was composed of four less vid clover, which gives the power of seeing furnes' Keightley a First Mythologi

neighbours One day Runk's drughter was observed by the daughter of the Raja wearing a magnificent gold comb adorned with jewels, thus the Princess became anxious to obtain and on her father's refusing to give it up, Sheeladitya caused it to be taken away by force Upon this quarrel Runk retired to a barbarian country, and offered the King thereof ten millions of gold to destroy Wullubhee The mouarch agreeing, set forth on the expedition, but Runk had made no present to the umbrella holder . in the royal tent, therefore, at night time, when the lord of earth was betwixt sleeping and . waking, some person, in pursuance of a plan previously arranged, began to speak as follows - 'In our lord's council there is no wise man, else how should this horse lord, the ' great Indra of the world, set forth-by the advice of a man of unknown family and character, a trader, no one knows whether good or bad. Runk by name—on an expedition against the sun's child, Sheeladitya? Hearing this speech, which resembled wholesome medicine, the king advanced no further the next day. Then Runk, perceiving the real state of the case, in a fright, giving gold, satisfied that servant's desire of gold , thereupon, the day after, in the morning, the servant thus spoke in the king's presence 'With or without considera tion a start has been made-this great king, lion like, has taken one step-now, therefore, to proceed is the honorable course 'When a hon can, even in sport, destroy elephants, why should ' he stoop to be called deer lord or deer slayer ? There is no honour in either term Our sovereign's exploits are endless 'Who shall stand before him?' Pleased with this speech, the barbarian lord, filling heaven and earth with the sound of the kettle drum, proceeded in his selvance

At that time, in Wulliubne, the images of Shree Chundra Prubla, Shree Wurddhuman Dev, and others, knowing the impending calamity, made their way to Shiv Puttun (Prublas), Shreemal Poor, and other cities. Shree Mull Wadee also, the great sage, retired to Punchasur with his followers! The

<sup>1</sup> kxccssere omnes, adytis arisque relictis,

Di, quibus imperium hos steterat — Virgil, Lucid 11, 301-2

'The ancient nations had a custom of leading with chains the statues of their gods, when the state was menaced with danger, in order to I re

barbarian army drew near to the town, and Runk, the disgraceful cause of the run of his country, having treacherously trught them to defile the foundam of the sun with the blood of cows, the sacred horse, which was the foundation of Sheeladitya's fortunes, deserted him, springing up, like Vishnoo's cagle, into the sky. Thus rendered helpless, Sheeladitya was slain, and the barbarians, as if in sport, destroyed Wullubheepoor.

The oral Hindoo tradition relating to the full of the city of Wullubhee is very different from the account given in these Jain legends, and is probably altogether destitute of historical foundation It bears to the story of the cities of the plain, and of the death of Lot's wife, a resemblance so close, that we find difficulty in supposing it to be other than a faint and far transnutted ccho of that wonderful tale A circulation of intelligence scarcely to be credited, and not easily to be necounted for, livs, we know, existed among Asiatic nations both of the earliest and of the most modern times, and the state in which the once proud Wullublice has lain for centuries would not unnaturally lead the Hindoo, who ever delights in bringing home the marvellous, to fix upon it as the scene of so terrible an act of vengeance of that Almighty 'who turneth a fruitful land into saltness for the wickedness of them that dwell therem 1

'Dhoondulee Mull, the sage,' says the tradition, 'came 'with a single disciple to Wullibbicepoor The holy man 'made his residence at the foot of the full called Leshalwo, near 'Chamardee, a spot which was at that time in the very out-sharts of Wullibbice The disciple went into the city to seek sharts of Wullibbice The disciple went into the city to seek sharts of Wullibbice The disciple went into the city to seek sharts of Wullibbice The disciple went into the city to seek sharts of Wullibbice The disciple went into the city to seek sharts of Wullibbice The disciple went into the city to seek sharts of Wullibbice The disciple went in the city to seek sharts of the city to seek sharts of

aims, but received none, he there at wood a set suggest the took into the city and sold, and thus procuring money, but took into the city and sold, and thus procured would make it into bread purchased flour. No one however would make it into bread the corner.

'purchased flour No one nowever would make this service.
'for hum, until at last a potter's wife performed this service.

30f- I

vent their flight Among the Phoenicians, the idel Melkarth was almost constantly chained. — I do Anthon's Classical Dectonary, p 601

constantly chance. — see Antenne 3 observation of the devish temple, the devish temple, when the provocations of that infatuated race were about to receive their bunishment — Heber's Sermons in England, p. 60, quoting Josephus, Bell Judate, yr 5

' After several days had passed on in this manner, the hair on ' the disciple s head began to be worn away, from his continually carrying loads The sage asked the reason, and received for answer, "Mighty sovereign in this city there is no one who ones alms I am therefore compelled to cut wood and sell it, and a notter's wife makes bread for me-in this labor my hair 'is worn away " The holy man said " I will myself go to day 'to beg ' He did so, but with the exception of the notter s wife 'no one gave alms The saint became very angry, he sent 'his disciple to tell the potter .- " Take your family with you 'and leave the city This very day it shall be overwhelmed " 'The potter and his wife quitted Wullubhee, taking their son with them. The sage had cautioned the woman that she ' should not turn to look back, but when she had reached the \* sea shore, near where the town of Bhownugger now stands, 'she disobeved the order, and, turning back, looked toward

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she disobeyed the order, and, turning back, looked toward 'Wullubhee She was immediately changed into a stone image, 'which is to this day worshipped in that place, under the name of the Roowapoorce Mother Meanwhile the saint having taken into his hands an earthen vessel, reversed it, pronoun 'eing the words,—"City I be thou overthrown, and thy wealth 'turned into dust" In that moment Wullibhee was de stroyed 's

A jungle of peeloo trees, of considerable extent, lies on the western and northern sides of the modern town of Wullel. It is traversed in every direction by roads, and includes the principal part of the remains of Williubheepoor which is

'There w,' says Rr. Alexander Burm, in his Travels into Bolhara, vol in, p. 123, 'a shrub called 'peeleo, '(Saleadora Person,) which is to be found in this neighbourhood, (the desert that hes between the Chemb and the Indian, and in all tracts of salme soil that border on the Indias and Punjab rives. I produces a red and white berry, which has but a poor flavour.

the tast of the section of the fruit (June), and it was exposed for sale in the bizars of Mooitan I observed this shrub in the greatest abundance in the Delta, and lower tasts of Sunda, and as I are noted that the section of the se

parts of Sande, and, as I am extended that it is only to be found in the particular sol described, I believe we recognise it in Arrian's Indian History. The leaver resemble those of the laurel, they grow cheffly in places where the tide flows among them, and where they are a gain left day at low water. Then flower is white, and in shape like a violet, in

but much excelling it in sweetness "

exposed to view Numerous executations have been made within this jungle by the people of the town in search of materials for building, they exhibit what are apparently foundation wills, frequently four and a half feet wide, con structed of large burnt bricks and earth. The trenches assume occasionally the form of mines, and are carried down in some places to water, which is found to be saline. Similar traces of brickwork walls are discoverable, it is said, in most places within a distance of three or four miles from the town of Wulleh The bricks measure frequently sixteen inches in length, ten in width, and three in depth

A river called the Ghelo, or 'msane,' from its violent move ments during the rainy months, runs round the outside of the pecloo jungle, and as it frequently alters its course, it has been an active agent in laying bare to view the remains of Wullub hec, in this task it has been assisted, to a considerable extent, by occasional streams formed for the time being by an accu mulation of water in the raise struggling in this level plain to find for itself a means of escape

To the north of the town the site of a reservoir, which bears the name of Ghorardumun, is pointed out, and to the south west is a large flat space, covered in the cold months with a rich clothing of green wheat, which is called the Rutun tank. and the surrounding mound of which may still in some places be traced

Within the space occupied by the peeloo trees, and on all sides of Wulleh, are to be found numerous emblems of Shiva and of the bull, his attendant, formed of granite, and consider able in point of size These, where they rest upon brickwork, are found at nearly the actual ground level, a fact which (as they must have stood upon the floors of temples) would seem to indicate that the town had not been submerged Phallie emblems are themselves mostly entire, but the bulls which accompany them, have in no case escaped mutilation Of the latter, the most remarkable is a large granite figure, wanting the head, and split across the body, which hes near a large Ling called Bhuteshwur Muha Dev Every one of

' Lang' is the name of the Phallic emblem The lings at Wullch are sumilar to those which are found in modern temples, but very much larger C 2

the emblems which has been discovered has a name assigned to it by the Bramins, as Wyejnath, Rutuneshwur, Eeshwureco Muha Dev, and others The bulls are well executed, and, unlike modern figures of Nundee, are placed in the true position of a sitting numril

According to Colonel Tod, Kunuksen, a prince of the race of the sun, abandoned his native kingdom of Kloshul—that king dom of which Aloodhya was the capital and Rama the monreth—in A n 144 or 145, and established himself on the site of Veirát, the celebrated abode of the sons of Pandoo during their exile, and which is supposed to have occupied the position of the modern town of Dholka. He wrested dominion from a prince of the Purmár rice, and founded Wurnugger. Four centuries afterwards his descendant Veryle founded Vergapoor, and Vidurba, since called Sethore, and the same race founded also the renowned city of Wulliblishe and Gujnee, near the modern Cambay, which was involved in the fall of Widdiblishe.

In another place the same author states, that Kunuksen, having migrated to Soordshtra, fixed his residence at Dhūuk, meiently called Moongee Puttun, and that on the conquest of the region called Bälkhetur, (still known as 'the Bhāl;) his race assumed the tutle of Balla Rajpoots. On the fall of Wul lublice, part of the inhabituits field to Balla, a Jain town on the borders of Mewar and Marwar, others to Sandera and Nadole in the latter province 'a

The Jam writers, whose description we have quoted, place the fall of Wullubhee in the year of Vikrum 375 (A D 319). In that year, however, an era, called the 'Wullubhee era,' commenced,' and it is probable that the date of the fall of the

They are grante monolithes, commencing in a square pedestal about two feet high, which passes into a cylinder about three feet in height and eight in circumference, rounded at the top. Some of thom ascend from the square into an octagon, and thence into the cylinder.

1 Vide Annals of Rojusthan, vol 1, 100, 253 ff [Valabhipur, the modern Vala in Kathiawar, 20 miles W of Bhavnager and 25 miles N of Satrufijaya, was built by Bhatarka, for details of whom, see note 2 on the following page ]

Vide Western India, pp 51, 148, 268, 352 Repasthan, vol 1, p 254 I ide Tod's Western India, p 506 Inscription from Billawul CTLAP. T

city has been confounded by these writers with the date of the commencement of the era called by its name. The Shutroonive Muhatma gives the year of Vikrum 477 (A.D. 421) for the accession of a king named Sheeladitya, who restored temples on the mountain. As many as four Lings of the name of Sheeladitya are, however, mentioned in different lists of the Wullublase sovereigns, derived from inscriptions on copper plates.1 Of these princes eighteen are mentioned, the first two of whom bore the title of senaputee or mulitary chief, and are conjectured to have been vassals of the Purmars of Oojein,2 The remaining princes used the sovereign title 'Muhâ Raia.' They were also called 'Shree Bhuttark,' or illustrious warrior. and appear to have been (the large majority of them) ' great ' worshippers of Muheshwur,' or followers of Shiva, the figure of the sacred bull, his attendant Nundee, appearing both upon their seals and banners, and the emblems of the god forming. as we have seen, one of the most striking features in the

Vide Journ Asiat Soc (Bengal), iv, 477; ditto, vii, 966; Journ. Asiat. Soc. (Bombay), vii. 213. &c. &c.

More probably, we should say, of the Solunkhees of Kuleean, [The founder of the Valahh dynasty was Bhatārla, c. A D 560 It was formerly held that he was a Gurjara 'who had obtained fame by blows on the armies of the Maitrakas.' (Pandit Bhagvanlal in Gazetteer I. i, 87). But this arose from a misreading of a copper plate grant, which, Dr Hultszch has shewn, really states that Bhatarka obtained fame from the blows struck by the armies of the Maitralas, 1 o Rhatarka was a leader (senapate, tho title given him in inscriptions) of one of the hordes of Maitrakas, Maharas or Mers, who, with the Hunas and Guriaras, poured into Saurashtra in the fifth and sixth centuries a c This discovery throws valuable light on the origin of the Raiputs, as the Sisodia or Gold Raputs of Udaspur, the premier Rapput clan, claiming descent from Rama, are said to be descended from the Valabhi princes The Nagar Brahmans belong to the same stock. These facts, which seem to be established, dispose of the old belief that the Rapputs are the offspring of the Kahatriyas of the Vedic and Emo Ages. The Rapputs are an occupational group of castes, consisting of various warlike tribes, Huna, Guriara Mer, etc., who found their way into India from Central Asia, in the fifth and sixth centuries, adopted the Hindu creed and social customs, and hy right of conquest took over the duties of fighting andruing (Rombay Garetter, ir., I. Appendix, p., The Garar: \*Indean Antiquary, 1911, vol. 14, pp. 7-37; article on "Foreign Elements in the Rindu Population," by D. B. Brundarkar: Early History of India, by V. A. Smith, 3rd edn., p. 444]]

remains of their long-fallen espital. The dates which have been derived (conjecturally) from these inscriptions range from A. D. 144 to A. D. 559. The latest of these would, however appear to be too early for the true date of the fall of Wullubbec. We are told in a Chinese necount of India that 'Under the 'Tang dynasty, in the years Woo tel (A. D. 618 to 627), there were great troubles in India: the lang (Sheelalditya?) fought 'great battles. The Chinese Buddhast priest, Huian thising, 'who writes his travels, arrived in India at this period and 'had audience of Sheelalditya.'

'The country of Wullubhee,' as is remarked in the narrative quoted by M. Jacquet.2 'a country so named north of Larica, has more than six thousand leagues (li) of circumference. 'The capital city of that country has more than thirty leagues of circumference. The productions of the sun, the conditions of the temperature, the manners and the physical character of the inhabitants, are the same as in the country of Malwa. 'The number of the inhabitants is considerable: the families ' are opulent : Indeed, they number there more than a hundred houses possessing a fortune of a hundred lakhs: immense treasures come from the most remote countries to accumulate themselves in this kingdom. One finds there more than a hundred Kiglan (Buddhist monasteries): the clergy there are more than six thousand in number; they study for the most part the section of the Scriptures called the perfect 'measure, which belongs to the little udna. There are some 'hundreds of temples consecrated to Devs: the heretics

<sup>1</sup> Vide Journal of the Royal Assatic Society, vol vi, p 351, ct seq. [The Shaditya who was the patron of Hinen Tsiang was the famous Harshavardhana of Kanavy, (A D 606-647) and not one of the Valabhi princes of that name [

In his note on Walluthee in the Jown Annhe Soc (Bengall), vol. v., p. 685, from 'The Narrative of a Chinese Buddhat; prest who visited Transciana, Bactra, and India in the year 632 of our rea and the following years' In the names have been substituted according to M Jacquet's auggestions [This passage is more correctly rendered by Beal, Buddhist Becords of the Western World, 1966-267. The last pars, in green by him as follows. 'The present long is of the Kabatriya caste, as they all src. He is nephew of Stinditys also M Marra, and son in law of Stinditys and the present king of Kanyikabja. His name is Dhruvapata (Tw is the pot 1st). This is Dhruvapata (I Bilddity) a D. C20-C39, o C20-C44.]

are there in great number Buddha, during the time that he was in the world of men, has often visited this country, the king Asola, too has raised pillars beside all the trees under which Buddha had rested lumself, to cause them to be recognised. The reigning dynasty is of the rice of the Kshutriyse, the old king was the nephew of Sheeladhya, king of the country of Malwa, he who now rules is son in live of Sheeladhya king of the country of Canou; he is named Drouv Bhatta. This Drous Bhatta, M Jacquet considers to be Drouv Sen II the electenth prince of the dynasty of Wullubkee. The reign of Sheeladhya IV, the last sovereign of the line, in whose time the destruction of the city occurred, would thus (allowing twenty years for each reign) be brought down to as late a time as about A p 770. Mr Wathen.

however, conjecturally fixes it more than two centuries earlier

The barbarian invaders of Wullubbee are supposed by the annalist of Rajasthan to have been Scythians 2 Mr Wathen suggests that they were Bactro Indians, of which race many coms have been found in Soreth , and Mr Elphinstone thinks they may have been Persians under Nousheerwan the Great Were it not mentioned that the invaders were Mlechia, or tribes that were not Hindoos, we might have supposed that the Solunkhees of Kuleean in the Dekkan had destroyed Wullubhee in the attempt to recover their supremacy in Soreth So much uncertainty, however, exists in regard to the time of the fall of Wullibbiee, that any speculations in regard to its destroyers can be raised upon but an insecure foundation. The next dynasty which we hear of in this part of India is that of the Chowras of Unhilpoor, a capital said to have been founded in A D 746 The accounts which we shall now have to present would seem to indicate that the foundation of the Chowra capital succeeded not very distantly the fall of Wullubheepoor.

<sup>&</sup>lt;sup>1</sup> The last long of Valabha was Sheditya VII. c. a. D 768 1. (The Mlegches who sacked Valabhi were neither Skythans nor Persana, but probably Araba from Sud. The tale given on pp. 16-17 is partly true. A traitor named Ranks, having a gredge against 40a dutys VII, brited the Araba to a stack, the city, which they did about A. D. 760 or 766, perhaps under Amraha Jamil. See Alberons (trans Sachan), 193, and Gazider, vol., part 1, 94, not. ].

# APPENDIX TO CHAPTER I

## EARLY HISTORY OF GUIARAT

[When Porbes was writing Indian Archaeology was in its infancy and the information a sal-ble about the early history of Gigarat was correspondingly ague. Hence he has little or nothing to tell us about the Mauryas, the Guptas or other ancient dynastics and even with regard to the Valabhi dynasty he contents himself with copying a few scanty legends from the Satruñjaya Mahatmya of small historical value. The researches of Dr. Bühler, Pandit Blingavanill India India other archaeologists, have now rendered Porbes's account obsolete.

The lustory of Gujarat stretches back to very early times, when it had a flourishing trade with the Persian Gulf and the Arabian Coast Definite information, however, is wanting before the time of Chandragupta Mauryn, who conquered the country about 800 B C Asoka, no doubt, introduced Bud dhism which seems to have been partially superseded by the rival Jain sect in the time of his grandson. After the decay of the Maurya Empire, the Baktrian Greeks for a time ruled in Saurashtra They in their turn gave way before the powerful Skythian clan known as the Kshaharita or Western Satraps of Maharashtra, of whom the first was one Bhumaka He was succeeded perhaps not directly, by Nahapāna (c ? A D 100-126) or earlier, who was in his turn defeated by the Andlira monarch Gautamiputra Northern Gujarat was then governed by a Satrap of a different line named Chashtana, (c A D 80-110) whose capital was Ullain 1 His grandson Rudradaman became an independent sovereign He was the author of the famous inscription at Girnar relating to the Sudarsana lake, which is our chief authority for the listory of Gujarat from 300 B C to A D 150 About A D 390 the western Satraps of Ujjain were overthrown by Chafidragupta II, Vikramaditya who conquered Maiwa, Gujarat, and Kathia war When the Gupta Empire began to break up Bhatārka,

<sup>1</sup> [V A Smith Early Hist of Indua 3rd edn , p 218, and synchronistic table JRAS, 1917, pp 273-289 The date of Nahrynn seems to have been considerably earlier than that stated  $n \in HI$ 

a Jocal commander (Sendpate) rebelled, and set up the Valabla dynavty, the fortunes of which are traced in this chapter. As already related, the kings of Valabla were over thrown by the Arabs about A in 766. At the same time South em Gujard came in the reign of Publesia II (A in 608) under the rule of the Western Chaluky as, who in their turn were succeeded by the II shitrakutas, about A in 750. Meanwhile, about A in 746, the Chapotkart dynasty had been established by Vaniraji the son of Jayréchbarn of Publekasmat Analukyah

Their adventures form the subject of Chapters II-III ]

(See Emperhed Index and any App. 12 p. 11)

(See Epigraphica Indica, vol vas, App I B, p II)

Bhaturka A D 480 c

Dharasena Droussimha Dharasena I Dharapatta
A D 502-506 A D 526-540 A. D 540-550

Guhasena A D 559-507
Dharasena H A D 571-589

Dhruyasena III a D 653 656

Siladitya I (Dharmaditya) Kharagraha I
A p 605-609

Dhrasena Dhrasena II a. D 629-639

Derabhata Dl arasena IV a. D 645-649

A D 656 Siladitya III a D 669-684

Khuragraha II

Sîladıtva II

Siladitya V A D 722

Siladitya VI A D 760

Siladitya VII c. A D 706]

### CHAPTER II

## JYE SHEKER THE CHOWRA, PRINCE OF PUNCHÂSUR

Wn now proceed, following Slarce Mull Scoree and the other fugitives whom we have beheld escaping thither from Wall bubbee to Punchásur, near the Runn of Kutch Our guide is the Rutun Mālā, or garland of jewels, a work composed in verse by a Brakmin named Krishhājee, to celebrate the praises of the great hon king of Goozerat

'Great is the fame of the Solunkhee race,' exclaims the poet, 'it is a race of Devs, Sdh Raj is the light thereof'. It is the aid of his patron, the Goddess of Eloquence alone, which can enable him to recount, worthily, the praises of his hero, though the compositions of former poets have smoothed the road he has to travel, and the pearls which he is proceeding to string have been already pierced by their diamond like ingenuity. But Krishnajee would have been no true hard had he been distaitisfied with his own performances, and his self luidation is conveyed in language which proves that, however liberal in estimating the works of others, he was by no means meensible to the value of this own.

As a man who has bathed in the ocean has performed all plagranges, as a man who has bathed in plagranges, as a man who has tasted ambrosia requires no longer any other food, as a man who possesses the philosopher's stone is the owner of all wealth, so that man has read all books who has studied Rutun Malla He whose research is infante, but who has not read Rutun Malla, is like a marble reservoir which is destitute of water, or a splendid temple which wants a spre'

<sup>1</sup> [Rainamâla, a poetic history with good descriptions and many fables, taken from Merutunga's Prolandha Chinhumani, c. A. D. 1230] <sup>1</sup> Because the sacred rivers, which are the scenes of pilgrimage, flow into the occasi

We are sorry to have to add, that of this mestimable garland, which originally contained one hundred and eight jewels only eight remun

The scene is Kulechn,\* where Rija Bhoowur, the Solunkhee, rules, and the time is the year of Vikrum 752, or A D 696
The king is surrounded by his sixteen military nobles, whom he returns always about his person. They are fulliful men, lovers of the king's prosperity, blenching not in fight, resolute as pillars of the sky Their names are contained in the verse .-

> Chund, Dwund, Bhut, Veyd, Veer, Singh, Sindhoo, Geeree, Dheer, Samut, Dheemut, Dhunwee, Pntoo, Bheem, Muharuthee, Meer

Of these, Meer is the principal and he is never sent abroad on service. The others are despatched to conquer on all sides, south, north, west, east. Of the surrounding princes the Goozernt Raja alone remuns unvanquished. He is of the Chowra race, his name Jye Sheker. that of his consort Roop Soonduree Punchasur is lus royal seat. Strong handsome, and wise, lus treasures are mechanistible, and his many cannot be counted Of his very existence, however, Bhoowur is kept in ignorance by his chieftains and fondly reposes in the belief that the whole world is under his control

The capital city, Kulecan is filled with the spoils of con-quered foes, with camels horses curs elephants—Jewellers, cloth makers chariot builders, makers of ornamental vessels reside there, and the walls of the houses are covered with colored pictures Physicians and professors of the mechanical arts abound, as well as those of music, and schools are provided for public education. It is for the sole purpose of comparing the capital city of Ceylon with Kulee in that the sun remains half the year in the north and half in the south

Among other virtues, King Bhoowir is personally ambitious of all kinds of wisdom, and he is besides a great patron of literature, and especially, as becomes a wise Hindoo sovereign, necroure, and especially, is presumes a wise linead sovereign, of grammar and prosody. His encouragement of learned men is so great, that all eleverness trivels towards his palace as certainly as all the waters of the ramy season travel seawards.

CHAP II

One day the king is seated in a garden as beautiful as Shive a paradise, adorned with exquisite flowers and fruit trees, where he regales himself with song and the dance Prince Kurun the heir apparent, sits beside him royally apparelled, and Chund and others of the nobles adorn the assembly There sit there also a number of learned men and poets, each outshining the other in wit and wisdom , but superior to all is the poet king Kam Rai the sovereign's friend who shines among the wise as Bhoownr lumself among the warriors this time a foreign poet approaching King Bhoowur, presents, as his offering, a string of verses in his praise delighted with the skill therein displayed calls upon the poets who surround him to compose an answer, but this no one has the courage to attempt Bhoowur presents the stranger with a magnificent dress of honor, and enquires of him what is his name, and what that of the country in which he has remained concealed so many years The poet replies that his name is Shunkur, 'I come,' says he, 'from Goojur land, the fairest portion of the earth, a land full of fertility, splendid with water, grass and trees, where money is plentiful, and where men are generous There is Punchasur, the residence of Ocean's daughter, which equals the city of the gods so com ' pletely, that no one dwelling there has any desire for Paradise The Chowra Rap rules there, who is the pinnacle of all warrior races and who by his exploits, having raised a moun tain of fame, has been hailed by the poets as Jye Sheker 2 His chief queen is the incomparable Roop Soonduree, whose brother is the wise and valuant Soorpal Jye Sheker and ' Soorpal united could tear the King of Heaven from his throne, ' but little need have they of that, for their own royal Goozerat 'is the essence of the universe There Suruswutee dwells for ever incarnate, it is there I have acquired this skill, and 'thence I have come forth to conquer the world' King Bhoowur, hearing this praise of Goozerat, claps his hand on his moustache in defiance The poet Kum Raj starts up, and challenges Shunkur to contend with him in verse, but is signally defeated by the latter, who scornfully reminds him that

Suruswutee, the Goddess of Eloquence [Lakshmi ]
Which name means the Fame punnacle

Shiva (Shunkur) is notoriously the conqueror of the God of Love (Kam)

Bhoowur Raja, not well pleased with this termination of the day s amusements, returns to his palace. In the evening he summons his chieftains, and desires to hear more of Goozerat The assembled warners attempt to impose upon him with a The "assembled warrors attempt to impose upon him with a story of their having defeated Jye Sheker, and tal en Pun chasur which they had, however, refrained from destroying on its prince s submission. The Raja however, disbelieves this tale and eventually compels Claim to tell the truth. He learns from him that the hobies of Kulecan on their way south wards from Urbood Geerce, or Mount Aboo, had met with Soorp I, in command of his brother in law's troops, and that finding it a dangerous matter to contend with him, they had avoided an engagement, and passed on by a circuitous route to Soretle The Raja immediately gives orders for the preparation Jy Sheker Rad omens meet them as they advance, but the king's orders being peremptory, the chieftains do not permit a halt

permit a nair Shinikur, the poet, has in the meuntime returned home, and made his prince acquainted with what has happened. Jye Sheker, who is of a warlike temper, is delighted at the prospect of the strife, and commences to distribute bracelets, carrings and other ornaments among his chieftains.

and oner ornaments among me cuertains.

Ing Bhowur s force continues to advance and elephants are numerous, there are four thousand war chanots, troops bearing missile weapons, and foot soldiers without number. The villages on their route are described by without number. The vineges on their route are assessed by the inhabitants immediately the approach of the army is per ceived, such as resist are stormed and plundered. Where the invaders pass, watered lands become dry, and dry lands are moistened. At each halting place the troops practice athletic names, and evereuse themselves in missile and hand to hand weapons Having reached their enemy's country they take and plunder a frontier town, and it last pitch their camp six and pioner a monter town, and as rate production camp six miles from Punchasur, from which position they plunder the country round, carrying off men and women as prisoners Jye Sheker, when he heats of these proceedings, is inflamed

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with anger from head to foot. He writes a letter to Meer,\* the chief of the invaders, upbraiding him with his oppression of the poor, so unworthy of a warror, and comparing him to a dog which when it has been struck with a stone, bites the stone instead of fronting the striker. Meer replies by summon ing him to make submission to King Bloowur, taking grass in his mouth, and denounces war as the alternative a chillenge which Jye Sheker has no sooner received than he calls his 'brothers' and other warriors together, and prepares for battle on the morrow

Scorpal, who has not been present when Meer's answer is received, determines unknown to his prince, on surprising the camp of the invaders during the night, at the head of his own partisans Circumstances favor his intention and he finds the enemy wholly unprepared, some are absent plundering the neighbouring villages, some eating and drinking, some asleen, some enjoying music and the dance Soorpal's followers burst-ing in upon them, sword in hand find no more labour in destroying them than the grass cutter does in cutting grass Chund is cut down by Soorpal lumself, and Dwund severely wounded, their army is scattered as a crowd of deer among whom a hon has rushed, and files with the greatest precipitation Dwill dies of his wounds in the retreat Veyd, the kinsman of the Purmar Raja, broken hearted at lus disgrace, easts off his nultury attire, and in the dress of a monk takes the road to Benares Meer, the chief leader, knowing that his face has been blackened halts his flying army at eight days' march distance from the capital of his sovereign King Bhoowur, hearing of this defeat, repairs to Meer's encampment and addresses himself to re encourage the fugitive troops, reminding them that retreat is sometimes only the prelude to victory, and that a weapon does not strike its hardest blows until it has been swung backwards Bhoowur having succeeded in rein spiriting the army and its leaders, holds a council of war, in which an immediate advance upon Goozerat, led by the king in person is determined upon They meet good omens on their way, and the air resounds with their instruments of musicthe war horn, the tabor, and the terrible drum

On their approach, Jye Sheker shuts himself up in Punchasur,

which is closely invested by King Bhoowur. An attack by Meer is met and repulsed by Soorpal. The Prince of l'unchasur having assembled his warriors, recommends those who 'love their lives' to retire, but the unanimous answer is, that they are Raypoots, of good descent, and that all are ready to die with him; that should any one diserace himself by descring in such an emergency, the crows would distant to cat his liesh, and he would remain for ten milhons of the days of Brahma in hell. After fifty-two days, spent in unsuccessful attacks, King Bhogwur calls Meur into council, and the latter advises that an attempt should be made to corrupt the fidelity of Soorpal. A letter, written with the pulk of a shrub, is then despatched to that chieftain, who, on applying saffron to it, ascertains its contents. The offers of King Bhoomer are, however, indignantly rejected by Soorpal, who, in answer, declares himself to be as inseparable from Jye Sheker as water which has been once mingled with it is from milk. 'O! 'full of folly,' he exclaims, 'I am well born, how of seducing 'me do you entertain hope? Were the three worlds' royalty 'offered, none but a bastard would receive it.'

As night comes on, the kings, each in his own nrms, cause verses from the Muhábhárut to be recited,-that great poem which increases the zeal of the warner, while it supplies him with science. The chieftness of Goozerst, when they hear the wonderful exploits of Bheen, become full of fire. They ask, When will the night pass away; when will the niorning 'come\_the time of battle?'

As a lonely wife longs for her husband's coming, So they restlessly await the morning till it arrives , I rom the lessons of the Muhabharut they have learned That the battle-slam win Unsuras to wife Joyful then they long to obtain the residence of the gods, Abandoning this home of dust and worthlessness At Jyo Sheker's call, when the morning rises, The splended warreers all prepare.
From the field, victorious, they have no hope to return— To fight, to die, to wed the heavenly damsels, is all their desire. Such stedfastness of the heroes perceiving, You manuage propare the ducine brides-What time the warriers don their armour,

The Upsuras deck themselves in gay apparel-

CITAR II

20

What time the warriers grasp their weapons, The Virgins of Paradise wave the marriage garland with their hands What time the warriers shake their borses reins.

The celestral damsels uree their characts to speed

Roop Soondurce, from the immost hall, hears the terrible sound of commencing battle-she sends for her lord, and intrests him not to venture into the field unless the omens are propitious but Jve Sheker replies, that when a bride is to be married, or a foe driven from the gates, there is no omen but the name of Shree Isrishn. The opposing armies meet as clouds dished together by the violence of the storm, their weapons gleam like helitning. the earth resounds with their trend as with the rumbing of thunder, war music sounds, making even the timed valorous, arrows and nussiles fall in showers as run from the monsoon clouds, with the bill, the mace, the trident, they struggle, elephant strives with clephant, horse with horse, chariot lord with chariot lord. The corpses of the dead float in rivers of blood . the warners laugh as the terrible rour of buttle mereases in loudness. The nunstrels encourage the less enger-'Well done, sons of the "warriors," they ery, "in this battle pilgriniage, never again to be met with, require world wide fame, win paradise, extort homage from gods and men, in this world and the other he immortal

The shout of battle rising to the skies attracts the attention of the divinities, they ask whether the fight has begun again in the field of the Kooroos 1 The Upsurus dance, the heavenly minstrels strike their lyres, the deities and the snales of hell tremble. Shive hovers over the spot, stringing his neverto be completed chaplet of human skulls, witches and ghosts surround him and the terrible I lesh citers and l'ates, with their cups of blood, are attracted to the scene like vultures

Scorp il, with his accustomed valour, drives buck that part of the attacking force which is led by the chieftain Bhut, but King Bhoowur, in person, rallies the fugitives, threatening them with death, and Bhut himself plunges desperately into the

<sup>1</sup> The battle field of the Kooroos and Panduvs in the epic 1 cem, the Muhabharut

thek of the enemy, slaying numbers of them, until he falls pierced with a shower of arrows, and in last mortally wounded by the hand of Soorpal. The headlong valour of Bhit, however, gains it's purpose, for his followers succeed in repulsing the troops of Jye Sheker and establishing themselves under the west side of the fort, in which a breach is soon effected

Jve Sheker finds that the number of his warriors has been frightfully reduced in this sanguinary cogagement, and now, deprived of all hone of victory, he sends for Soorpal and entreats him to preserve the seed of his race by conveying to some place of safety his pregnant sister Roop Soonduree Scorpal at first refuses, but the prince adjures him by his love to obey his directions- for my advantage let it be done at 'once,' he says, 'there is none of my rice to make funeral offerings, the progenitors will obtain no respect, no liberation will the sonless find. O brother the seed of my race will be destroyed, the enemy will rule without a thorn ' Thus urged, Soorn il retires from the fort, taking lus sister with him; but Roop Soonduree, when at last she discovers the cause of their flight, refuses to continue it, and declares her resolution of burning with the body of her lord She is, however, dissuaded from thus intention by the same argument, regarding the extinction of the race, which had prevuled with Soorpal him self. Her brother leaves her in the forest, with the intention of returning to die with the prince Jye Sheker 1

Meanwhile, King Bhoowur perceiving that the fort cannot be defended longer, sends an embassy to Jye Sheker, proposing to leave him in possession of the throne of Goozernt on his making submission in the usual form, and appearing to touch the feet of his conqueror, with his hands bound behind him, holding grass in his mouth. Jye Sheker answers, that hie would

And I the rather wean me from despair, For love of Edward a offennig m my womb This is it that makes me bridle passion And bear with midness my maioritme s cross, Ay, sy, for this I dmw it many a tear, And stop the rising of blood sucking sighs, Lest with my e glas or tears I blast or drown King Edward a fruit, true here to to English crown Third parties for gifteng VI, Act VI, seens 4 have no pleasure for him after such submission, that Paradise will be good exchange for Goojur land, and that he, the last of the Chowra race, will, at least, leave behind hun its honor. Bhoowur, enraged, immediately prepares to complete his conquest. The few followers that remained to Jye Sheker soon fall, oppressed by superior numbers The prince, himself, makes a most desperate resistance, mowing down his enemies like grass, at last, however, he is slain, and over his body the enemy enters Punchasur—The keepers of the gates, and the guards at the court, resist to the death . but, after a tremendous struggle, Bhoowur forces his way to the palace He is there opposed by a furious band of female attendants, armed with the bars of the doors or whatever other weapon offers, and his troops are driven by these beyond the gates of the city. The damsels have now grined their object, which is to secure the corpse of their master, and they soon erect a funeral pile of scented wood, interspersed with cocon nuts, upon which they consume themselves along with the body of Jye Sheker Tour queens also ascend the pile with many slaves and damsels. Townspeople too, many of them, love en thralled, follow their prince to the gate of the King of Heaven At last Bhoower, forcing his way back with his army, causes the burning to cease, and takes upon himself to celebrate duly the funeral rates of the Chowra prince, whom he praises as an honor to those who gave him birth-a true warrior Over the place where the pile stood he builds a temple of Shive, who is there enthroned under the title of 'the Goojur Lord.' The day that Jye Sheker finds hus death, the sun is obscured, the four points of the compass were a terrible aspect, the earth trembles, the river's water becomes middly, the wind blows hot, the fires of the sacrificial pits emit a dense smoke, stars fall from the heavens . men, seeing these portents, lament that a hero has perished

King Bhoowur, having received the submission of the lords of Kutch and Soreth, and perceiving the beauty of Goozerat, is desirous of living there , but his councillors remind him that Soorpal byes to be a thorn in his side, and he is therefore content with flying the tribute to be paid by the surrounding princes, and appointing a minister to represent him in Goozerst

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Soorpil, returning from placing his sister in safety, finds Jye Sheker already slain His first impulse is to rush into the fight and follow him in death, but on reflection he considers if I die fighting then Bhoower's kingdom will be without a thorn, what was to happen has happened, now, for the future, 'counsel must be taken If fortune shall grant a son to my 'sister, I will again recover the royalty of Goozerat, without
'my aid that task cannot be effected.' He sets off to seek his sister, but being unsuccessful in his attempts at discovering her, or, as some say, being ashamed to present himself before her, he takes up his residence in the forests about the mountain of Grear to apart better times

Roop Soondurce, herself ofter Soorpil's departure, is discovered by a Bheel women, who perceiving her to be a lady of rank oddresses her respectfully - remain in the forest with 'me, O sister I flowers leaves, fruits good for food may be had 'In the mountains, safe shelter shall you find there' The queen necedes to her entreates and remains her guest until the time of her delivery orrives, and she gives birth to a son It is in the spring season, on the fifteenth day of the delightful month of Wysshil, at the time of the sun's appearing, that this sun of the land rises, he who is destined to be full of exploits, the protector of cows and Brahmins Clear that morn rises the orb of day, clear is the sky, clear the river's stream. the Bmlimin's sacrificial pit emits no smoke, men know that n here has been born

When the boy is six years (months) old a Jain monk, passing through the forest, beholds a crodle swinging from the branches of a tree, the Infant reposing in which seems like a dweller in the courts of the King of Heaven Astonished the holy man makes enquiry, and discovering the mother to be a queen a king s wife, he brings her with due respect to the city He informs the mourning lady of the death of Jye Sheker, and re assuring her, promises to protect her infint Born in the forest the child receives from the ascetic the name of Wun Ru, 'the Porest ' King ,' but the secret of his birth is soon known to Soorpal who from his forest lair keeps the minister of King Bhoowur in continual plarm Thuther be secretly brings the son of his sister ond under his protection Wun Raj resides until his four

teenth year, using like a young hon ever in valour, strength, and prudence and meditating in his heart the recovery of his father's throne

## APPENDIX TO CHAPTER II

### RÂJA BHIJVADA OF KALVÂN P 26

[According to the Ramamala which Porbes follows, Raja Javasekhara was slain in A D 696 by the Chalukya Raja Bhuyada of Kalyankataka in Kanyakubia (Kanain) is evidently some error here as (a) there is no Chalukya king of the name of Bhuyada , (b) there is no important place of the name of Kalyan in Kanauj, and (c) the Chaluky as did not rule over Kanaui It is possible that Bhuvada is a corruption of Bluvanasrya, a name given to the Chalukya king Vijav iditya of Badami, A p 696-733, and doubtless the author is thinking of the great Chalukya capital of Kalvan But this is an anachronism, for Kalyan was not founded until A D 1053 Rap, the ancestor of the Solanki king of Anahilyada, claimed descent from Bhuyada It is probable, however, that Panchasar was destroyed, not by Bhuyada, but by the Arabs in about A D 720 See Garetteer, vol 1 part 1 (1896) pp 150, 156, part 2 p 427, note 3 It has also been suggested fibid p 156 note 2) that ham akubra is a mistake for harnakubra. an old name of Junagarh 1

## CHAPTER III

WUN RÅJ AND HIS SUCCESSORS—THE CHOWN A DYNASTY
OF UNRILPOOR

THE Jain accounts and those which are still traditionally related in Goozerst, of the rise of Wan Rij agree with that given in the Rutun Mala The Chipotkut 1 or Chowra tribe, to which the prince of Punchasur belonged, is supposed to live had its origin in the countries west of the Indus 2 It belongs neither to the solar nor to the lunar race, and is con fined to Western India The predecessors of Jye Sheker or Jus Raj Chowra are said to have been princes of Dev \* and Puttun Sonin th, two sea ports on the coast of Soreth They may have been vassals of the Lings of Wullubhee, and have retreated on the destruction of that city to the less exposed situation of Punchasur, the Juns and other subjects of Wallablee who have been already spoken of mailing them selves of their protection. The name of Punchasur is still preserved in a small town belonging to the Nowab of Rhadin noor, on the edge of the lesser Runn of Kutch The village of Chundoor, a few mules north of Punch sur, is the place assigned for Wun Rays birth, and another small town, named after him Wunod, is pointed out as the spot at which he resided in his childhood There is a temple there dedicated to Wun is ce mother, his family goddess and a well, called Wen, said to have been constructed by his order. This part of Googerat is

1 [See Appendix to the Chapter ]

The Chardss or Chapsa were a Guynar tribs, who came from IThe or Small, the great capital of ite Nortleen Guynar area infity miles mosth west of Hount Abu (22\* 42 N, 72\* 4 L). The astronom r Brahmagupta speaks of the Chapsa dynasty as regung them in A D 623. From Bhannal same the class when settled at Fanchasar and emigrated after the sack of that city, to Anahuvala in the 8th century A c. The name resembles the lashit Chorsto, their which may point to their origin as a marsading tribe. It is Sanskritized into Chapselonia, Strongbow 1

still known by the name of Wudecar, which is that given to it by the Jain chromelers. It is a flat and poorly cultivated country, partaking of the character of the Runn in its imme diate neighbourhood, and studded with small villages, easily discerned from a distance by the clumps of trees which are entirely confined to their viennity. At Ranto and Sunkheshur, which are near Punchásur, there still remain templés of the Jain religion which though they have been more than once re-creted, have probably occupied those sites from a very early date, and at Vishroda and other places in the neighbour hood vestiges of ancient towns similar to those which are found about Wulleh may still be discerned.

found about Wulleh may still be discerned

The Jam monk, who was the means of the preservation of

Win Raj, was named Sheelgun Sooree The young prince is
said to have spent his earlier years in the convent to which the

Sooree was attached, and stories, such as those which are told
of Cyrus in old, or of Guiderius and Arviragus, or of Norval,
in modern literature, are related of the unusual spirit of the
royal child, which belied his apparent origin When old
enough to endure the hardships of the outlaw's life he joined
his uncle Soorpal in many a foray, in which he distinguished
himself by his personal valor as well as encouraged his
followers by his bold assumption of royal state, and by his
purtuoning among them, as if already in his gift, the honors
and offices of his still to be recovered kingdom. Siree Devee,
the wife of a trider who had hospitably entertained him, was
promised the honor of anounting him at his coronation. Jamb
or Champa, a merchant, distinguished by his gallantry and promised the honor of anomating him at his coronation — Jamb or Champa, a merchant, distinguished by his gallantry and warlike skill, the future founder of Champaner, was already designated as the King's munster, and for Unhil, another of his followers, to whose local knowledge he was indebted, wis reserved the honor of giving his name to the royal city. Many years, lower, e., passed away in these wanderings, the accession of new friends was counterbalanced by the loss of his brave and faultful kinsman Soorpal, and the Forest King, though abandoning none of his pretensions, seemed likely to acquire

<sup>&</sup>lt;sup>1</sup> I sde Hamilton's Gazetteer, Art Werrear <sup>4</sup> Beocharyet, there, as a matake for Becherajee or Boucherajee, the temple, &c , of the Devce so named

practically na more permanent title of royalty than that for which he was indebted to the misfortunes at his birth. His constancy, however, at last ablained its reward King Bhoowur had assigned the revenues of Goozerat as the portion of his daughter, Milan Devec, and the Chowra chieftain was appointed by that priocess's council of management to the office of 'Scibhrat' or spear bearer, receiving probably, like chiefs of more modern times emoluments designed as much to secure his forbearance as to purchase his protection. For neither purpose however, were they effectual. The delegates from harbose however, were they enecessar Ane designess from having remained six months in the country, and collected a large sum of money and numbers of the valuable horses for which Soreth has ever been famed, were on their return homewards, when they were attacked, plundered, and slain by Wun Raj For some time after this exploit he appears ta have found it necessary to retire to different parts of the country, where forests or mountains afforded him shelter fram the vengeance of the Kuleean monarch . but the spoils which ha had acquired enabled him shortly afterwards to carry out his long medicited project, by commencing the erection of the new capital of Unlulpoor ar Unhilwara.

'In the year 802 (A D 740),' says a bardic verse, 'n city 'was founded to last for ever, an Muhà wud 7th, au the day 'af strength Stutuday, at three in the afternoon 'Mun Raja s' ardier was proclaimed. The Jain monks skilled in astrology 'having been consulted, after studying the city s horoscope, 'made known that in the year twelve hundred and ninety 'seven Unhilpoor would be desolute'. How this prophecy was fulfilled in the bloody and destructive days of Allah ood Deen. 'The Murderous,' will be seen in the sequel of our story.

Having celebrated his enthronization, at which Shree Devce assisted, and having installed Jamb os his minister, Wun Raj next directed his attention to his old protector, Sheelgins Soore, under whose care his mother, Roop Soondurce, still remained, consoled for her widowed state and Fallen fortunes by the practice of the rates expected from a zealous follower of the Jain

 $<sup>^1</sup>$  [Anahilyada, the modern Patan, on the Sarasvati R , 65 miles NE of Ahmedabad ]

religion The old Queen and her spiritual preceptor, with the idol which they served were brought to Unhilpoor where a temple was creeted which received the object of their worship under the title of Punchasuri Purusnith An image of Wun Raj humself (which is still preserved)\* in the attitude of a



worshipper covered however by the seculet umbrelle denot ing his loyal state was also placed in the temple and in it e i potection thus given to the religion of the Shriwul's at educate el rometer lad doubtless some foundation for his boast that the throne of Goozenat from the time of Win Raj even the Jains established though from hate this truth is not received What religion Wun Raja humself adhered to cannot be dear sively ascertained. He is described as 'n lover of Deas' and is praised for his conquests over that God of Love who claums even the great Muhā Dev¹ as his sometime slave. There are still to be found at Puttun images of Oomi Muhesi-wur and of Gunesh, which bear inscriptions asserting that they were installed by Wun Rāj in the year of the foundation of Unlilibārā. Probably the first Chowra prince was, as some of his successors appear to have been, sufficiently liberal in his religious opinions; and though himself a follower of Shiva, he may have been prompted by gratitude and filial affection, as well as by policy, to encourage the professors of the religion of the Teerthunders.

Wun Raja was born in A. D. 696, and reigned sixty years in Unhilwara. He died in 806, and was succeeded on the throno by his son, Yog Raj.<sup>2</sup>

Of the son of Wun Rāj httle has been handed down, but that little would seem to declare him to have been a prince worthy of more fortunate times. He steadily increased his dominion and its resources; he was skilled in martial exercises, 'an archer equal to the lord of the Devs.' He was also what may appear more extruordinary, skilful in literature. A work written by Yog Rap, of the nature of which, however, we are not informed, is stated to have been ju existence in the time of his chroniclers. It related, perhaps, to the annals of the Chapotkut clan, or more probably was devoted to the

Muhā Dev is the common name of Shiva. The group called 'Oomā' Muheshwur' represents this deity and his consort Pārwutee. Guncsh, the God of Wisdom, is the son of the latter

According to the author of Ratan Mills, Wim Ris was born in a Doß. Willord, quoting from the Agres a Milber, says that he built Nervalls in 18th a profession of the Agres a Milber, says that he built Nervalls in 18th a profession of the Mills was a six of the Mills was six of the Mills was a six of the Mills was a six of the Mills was travellers. The dates of the Chivada prances are unsettled. For a provisional arrangement see Dr. Blagvinial Indiaji's list, prove, with a few modifications, at the out of this chapter.

praises of Oomâ's Iord, or to the divine lover 1 of Radhâ, celebrated in so many a verse

One meident alone is preserved by the chroniclers of Goozerat, of the times when Yog Raya reigned in Unhilwara Certain foreign ships having arrived at the sea port of Puttun in Soreth, laden with valuable merchandise, though neither the port from which they departed nor the country to which they were destined is known, the traders were, contrary to the express prohibitions of the king, attacked and plundered by the heir to the throne, Prince Kshem Raj This violation of the laws of hospitality appears to have been most bitterly regretted by the king who blamed Kshem Rai and his two brothers, who had shared in his expedition, declaring that they had undone all that he had striven for during his life 'When 'in distant countries' said he 'the men of wisdom have ' weighed the actions of princes, then the sovereigns of Goozcrat blave been despised as ruling over a kingdom of thieves 'That fault of our ancestors I had hoped to have made dim,

'That fault of our ancestors I had hoped to have made dim,
'that I too might have been received into the hac of kings. This
'avarice of yours has brightened it anew. It is thus written in

'the rules of policy—"Disobeying the injunction of a king, "destroying the livelihood of a Brahmin, departing from the bed of a wife, these three are wounds inflicted without a

"bed of a wife, these three are wounds inflicted without a weapon" Yog Raja\* lived to a great age, and at the close of a reign of five and thirty years, 'ascended the funeral pile'

of a reign of five and thirty years, 'ascended the funeral pile'
Of the immediate successors of Yog Raj still less has been
handed down. His son, Kshem Raj, though passionate in his
temper, and on that account, probably, unfortunate in those he

1 Shree Krishn, an Uvutar or incarnation of Vishnoo

A Mohammedan myasaan is stated to have occurred in the rugn of human of Chectore, a contemporary of 1 og; Raj, when among other checks, of names afterwards well known in Goozers; the following came to add the Gelhote prince,—from Mangrol, the Micewahana, from Taragur, (q Tarings), the Idense from Futton, theory all Chawara, from Sirohee, the Deora the Jados from Joonsgurh, the Jhala foron Pairree, from Chotecal (Ghecks) a, the Balk, from Prumgurh, the Golil Our authorities, however, make no mention of 1 og Raja a having been engaged agunst the Missulman nor does it appear that the class, whose leaders are mentioned, were with the exception of the 1 adoos and Balas of Yoonschitz, settled at so court ja erood in Goozert.

employed, and separated from his own kinsmen, still added to the extent and wealth of his kingdom He died in A D 866, after a reign of five and twenty years

Shree Bhooyud the son of Kshem Raj, reigned till A D 895 His reign was prosperous and peaceful, no enemy opposing

' him ' Shree Yur Singh 'the bon of lus enemies,' had a more

troubled reign, than his father Bhooyud He encountered the barbarians but with success- contending in war, he never 'suffered defeat' He was assisted by a minister of great 'wisdom' We have been unable to discover any clue to the foreign war here mentioned

Rutunadity: the Reshadut of the Mohummedan historians,\*

succeeded his father Vair Singh, in the year A D 920

'The sun he seemed of the earth, his splender was measure less he took affliction from the world, famous was he for strength courageous, adhering to lus pledge, neither thieves, cheats libertines, nor hars did he permit to remain in the 'hand' He died, A D 935, and was succeeded by his son. Samunt Single the last prince of the direct line of Wun Ray, and of the house of the Chaveras

It was in the reigns of Kshem Ray and Bhooyud, that the Imhun travellers 1 according to M Renaudot, visited India . and in the scanty annals of these reigns, their remarks sun nosed as they have been to refer to the descendants of Wun Rul deserve a place, however difficult may be the task of applying them The first traveller states as follows -

Both the Indians and Chinese ngree that there are four great or principal kings in the world, they allow the king of the Arabs to be the first, and to be, without dispute, the 'most powerful of kings the most wealthy and the most 'excellent every way , because he is the prince and head of a great religion, and because no other surpasses him in great ness or nower.

See Elliot and Dowson, Hest of India, vol i, p 1, fl.]

<sup>1 [</sup>The reference is to the Silsibil al Tawarith or Chain of History, a D Sol, by Sulaiman, a merchant who visited Gujarat The work was complied by Abn Zaid al Hasan about A p 910 The latter lived at Siral on the Persian Gulf and wrote from accounts supplied by travellers

' The Emperor of China reckons himself next after the ' King of the Arabs, and after him the King of the Greeks, and lastly, the Balhara, King of Moharmi al Adan, or of those who have their ears bored. This Ralbara is the most 'illustrious prince in all the Indies, and all the other kings 'there, though each is master and independent in his king dom acknowledge in him this prerogative and pre-enunence 'When he sends ambassadors to them, they receive them with extraordinary honors, because of the respect they bear him This king makes magnificent presents, after the manner of 'the Arabs, and has horses and elephants in very great 'number, and great treasures in money. He has of those pieces of silver, called Thartarian Drams, which weight 'half a dram more than the Arabesque Dram They are 'comed with the die of the prince, and beer the year of his reign from the last of the reign of his predecessor They compute not their years from the zera of Mohammed, as do 'the Arabs, but only by the years of their kings Most of 'these princes have lived o long time, and many of them \* have reigned above fifty years, and those of the country \* behave that the length of their lives, and of their reigns, is granted to them in recompense for their kindness to the 'Arabs In truth, there are no princes more heartily offee 'tionate to the Arabs, and their subjects profess the same friendship for us \* 'Balhara is an appellative common to all these kings, as

\*Balkara is an appellative common to all these kings, as was Coroce and some others, and is not o proper name. The country which owes obedience to this prince, hegins on the coast of the province called Kamkara and reaches by land to the confines of China. He is surrounded by the dominions of many kings who are at war with lum, and yet he never marches against them. One of these kings is the King of Maraz who has very unwerous forces, and is stronger in horse than all the other princes of the Indigs, but is an enemy to the Arabs, though he, at the same time, confesses their king to be the greatest of kings, nor is there a prince in the Indices who has a greater aversion to Mohammedism. This dominions are upon a promentory, where are much inches, many camels, and other cattle. The inhalutants here

'traffic with sliver they wash for, and they say there are 'mines of the same on the continent There is no talk of 'robbers in this country no more than in the rest of the · Indies 'On one side of this kingdom lies that of Tafek, which is

'not of very great extent, thus king has the finest white women in all the Indies, but he is subject to the kings about 'him, his army being small. He has a great affection for the 'Ambs as well as the Balitara

'These kingdoms border upon the lands of a king called Rahm, who is nt war with the King of Haraz and with the Bulhara also This prince is not much considered either for his birth or the antiquity of his Lingdom, but his forces are more numerous than those of the Balhara and even than those of the Kings of Haraz and Tafek They say that when 'he takes the field he appears at the head of fifty thousand clephants and that he commonly marches in the winter season, because the elephants not being able to bear with thirst, he can move at no other time They say, also that in his army there are commonly from ten to fifteen thousand tents In this same country they make cotton garments in so extraordinary a manaer, that nowhere else are the like to be seen These garments are for the most part round, and

wove to that degree of fineness that they may be down through a ring of n middling size Shells are current in this country, and serve for small money notwithstanding that they have gold and silver wood aloes and sable skins, of which they make the furm ture of saddles and housings In this same country is the

\* famous karkandan or unicorn

'After this kingdom there is another, which is an inland state, distant from the coast, and called Kashbin The inhabi tants are white, and bore their ears, they have camels

and their country is a desert and full of mountains
'Farther on upon the coast there is a small kingdom
'Farther on upon the coast there is a small kingdom called Hitrange, which is very poor, but it has a bay where the sea throws up great lumps of ambergreese. They have 'also, elephants' teeth and pepper but the inhabitants eat it green because of the smallness of the quantity they gather

It is difficult to recognize in the term 'Balliara' anything which applies to the early Chowra sovereigns of Unhilwara por does the description of the Balbara kingdom, beginning on the coast of Kamkam and reaching by land to the confines of China, present much more that is tangible. The traveller's assertion of the supremacy of the Balhari appears to be a more qualified one than it has been considered. Each king, it is said, though acknowledging the Balhara's pre eminence, 'is 'master and independent in lus kingdom and again, in another place, 'the several states of the Indies are not subject to one and the same king, but each province has its own king , never 'theless the Balhara is, in the Indies, as king of kings' The King of Haraz bears so far a resemblance to the Yaduv ruler of Soreth the Ra, whose regal seat was the old fort on the hill near Girnar, that he is described as possessing dominions situated upon a promontory, and as maintaining a superiority to his neighbours in the number of his cavalry. We can dis cover no chie to the account of the Kings of Tafel, or Kashbin, nor to that of the Rahmi Colonel Tod concludes Kashbin to be Kutch Bhoo, but this latter province can hardly be identifled with 'an inland state, distant from the coast' The same author conjectures that Hitrunge refers to Shutroonjye Renaudot s own remark upon the general subject is one which is still applicable 'It is well known,' he says, 'that the 'names of these countries as they stand with us, have been for 'the most part corrupted, and that they are hard to be 'expressed in Arabian characters at were then almost to no purpose to enter upon a number of conjectures, which at the best must be very doubtful

Some notices of customs which occur in this traveller would, however, appear well adapted to the probable state of society among the Hindoos in Goozerat at this period The account of ordeals by fire and water we shall hereafter extract, and, in

<sup>&</sup>lt;sup>1</sup> The term Balhara has been vanously supposed to be a corruption of Balaca Race (Prance of Bal, or the San,) Balharace (for Wallable Pal, Balaca Wallables,) Bountariaka (Cherabing Sun, a royal tute) of the string of the Balan (San Pro J. & Sec., vol. vs., p. 7, and the references there quoted.)

addition, we may refer to the custom, reported to be universal, of burning the bodies of the dead, to that of the voluntary self sacrifice of wives on the funeral pile of their hisbands, to the description of Aseeties, naked or covered only with a leopard's skin, standing for periods of great length with their faces exposed to the leat of the sun 'In all these kingdoms,' says the traveller, 'the sovereign power resides in the royal 'family, and never departs from it, and those of this family 'succeed each other In like manner there are families of 'learned men, of physicians, and of all the artificers concerned in architecture, and none of these ever mix with a family of a 'profession different from their own ' Polygamy, the common use of rice, the practice of taking answers from idols, that of total ablutions before eating, and others, are also mentioned 'The Indian dominions,' it is said, ' furnish a great number of soldiers who are not paid by the king, but when they are rendezvoused for war, take the field entirely at their own 'expense, and are no charge to the king'

Aboo Zeid al Hassin, the second traveller, adds 'it is a 'customary thing for a nun and woman of the Indian blood to desire those of their funity to throw them into the fire, or drown them, when they are grown old or perceive themselves to sink under the weight of years, firmly believing they are to return in other bodies The Indians' he says, 'have devotees and doctors known by the name of Brahmins They have poets also who compose verses stuffed with flattery in praise of their kings Astrologers they have, philosophers, soothsayers, and men who observe the flight of birds and others who pretend to the calculation of nativities parti 'cultrly at Kanuge, a great city in the kingdom of Goraz'';

' ['Goraz' 13 a corruption of Gurjara Kanau] was ruled for a time

<sup>\*</sup> The large majority of Asritics are so infatuated in favor of judicial
\* The large majority of Asritics are so infatuated in favor of judicial
astrology, that, seconding to their phraseology, no circumstance can
larger kelow, sinch is not written above. The every enterprise they consult their astrologyrs, when the armies have completed every consult their astrologyrs, when the armies have completed every preparation for britle, no consideration can induce the generals to emmence the engagement until the saket be performed—that is, until the propitious moment for attack be ascertained. In like manner, no commanding officer is nominated no marriage takes place, and no

## CHAPTER IV

### MOOL BAJ SOLUNKHEE

SAMUNT SINGH I IS NO favorite of the chroniclers, he is described as a prince of no reputation who had no consideration for what he spoke either night or day, who was possessed of neither discretion nor firmness, knew no distinction between good and had—between hostile and friendly, and who was continually changing his mind Lattle, however, is recorded of his short reign of seven years, except the fact of his being son less, and the circumstances which led to the establishment of the Solunkhee's family on the throne of Unbilwara

Three youths, named Raj, Beej, and Dunduk, sons of Bhoowunaditya, who was fourth in descent from King Bhoo wur of Kuleefan, visited the court of Samunt Singh on their return from a pilgrimage to the shrine of Somnath Probably religion was not their only object in quitting home, and they appear to have come forth, as has always been the practice of the younger brothers of a Rajpoot royal house, to seek that fortune in foreign lands which the jendousy, attendant upon their contiguity to the throne, denied by the author of Rutum Midd as fair in complexion, of middling stature, and very handsome It is added 'He was observant of religion, 'the continual worshipper of Shua, but he suffered affliction.

<sup>&#</sup>x27; [Probably this is Ghagada c A D 908-937 ]

I Solank; is a popular variant of Chainkya. If Raji, the founder of mastly, was really descended from Bluweds and Bluwes is is the Western Chaildays King Yiyayaditya (see Appendiagto Chap III), we have a plausible account of the origin of the dynasty. He cannot, however, be fourth in descent if there is a space of nearly two centuries (733-901) between him and Raji, and as the copper plate grants call him Makariyadhiraya, we must dismuss the legend about his coming as an adressiver. He probably dispossessed the Chava ta prince by force of arms 1

on account of his wives, nor was he more happy in regard to the other gifts of fortune. Distinguished by his birth and by the qualities of a good warrior, Prince Raj obtained from the lying of Unlilwar i the hand of his own sister, Leela Devce This princess became pregnant by hun, and died in labour, but a male child was taken alive from her womb, who, from the fact of his having been born under the constellation so entitled received the name of Mool Raj He was adopted \* by Samunt Singh, and distinguished himself at an early age, 'exhibiting the splendor of a rising sun,' extending the territories of his uncle, and rendering himself dear to all territories of his uncle, and rendering himself dear to all The subsequent acts of Mool Raj, however, justify the character given of him by the author of Ruhin Milds who asserts him to have been treacherous, unmerciful, and intent upon self aggrandisement. 'He was handsome in person, though dark 'in his complexion, a slave to the dety of love, he held 'money in a firm grasp, concealing it below the carth, in 'wire he was unskilled, but if opposed to an enemy he des' troyed him, inspiring confidence by his deceitfulness' When he was arrived at mature age, Samunt Singh, in a fit of drunkenness, caused the ceremony of his inauguration to be necessarily but no sonore had the king recovered his senses. urunsenness, caused the eremony of his inalignment of the performed, but no sooner had the king recovered his senses, than he revoked his abdication of the throne. 'Trom that 'time,' says the Jain annelist, 'the valuelessness of the gift 'mide by a Chowra became proverbal'.' Moof Rt, however, having once tasted the delights of royal power, was little likely naving once tasted the delights of roy all power, was little likely to resign them. Collecting troops, he attacked and slew his uncle, and seated himself firmly on the throne upon which he had been placed in a too dangerous sport. There are seven things without gratitude, observes, upon this the author of the Koomar Pal Churitra, 'a daughter s husband a scorpion 'a tiger, wine, a fool, a sister's son, and a king. Each is 'incapible of estimating benefits'. To ensure to himself a thomless much Mod. How 'incapable of estimating benefits'. To ensure to hunseit' at thornless rules Mool Ray, as is asserted by a Brahmuncal authority, put to death, beades, 'the whole of his mother s' race,'—a nurderous act the guilt of which was not, as will be seen in the sequel, unfelt by hunself, however it may have been extenuated by his chronicler, who endeavours to make light of the fate of the sufferers, stigmatizing them as' sinners,

' proud, drinkers of liquor, appressors of the people, despisers ' of Devs and Brohmins'

The demise of the direct line of the Chowras rendered Goozerst an object for the ambition of more than one of the surrounding princes and the political craftiness of Mool Rai was soon employed in protecting his newly required throne from numerous enemies. On the north the king of the hundred thousand villages otherwise described as the Raia of Nagor. or of Sambhur-the country afterwards known as Unneerwas his first assailant. Almost simultaneously Goozerat was invaded by Barn, the general of Teilin the sovereign of Telingana 2 Mool Ray retired under this double pressure from Unhilwars, and following his usual will system, or, as his chroniclers assert persuaded by his ministers-who recom mended him to restrain his valour by the example of the ram, returns that he may strike the harder, or of the tiger, angrily crouching that he may spring with more deadly effect-he established himself in the fort of Kunt Kot, within the remote and unassailable frontier of Kutch in the hope that the necessities of the season might compel the Rain of Ulmeer to retire That prince, however, held his ground during the monsoon and when the Nowr ttra arrived was prepared to assume the offensive Mool Ray then callected his chieftrans. and having by inducements, of which there is no intelligible

> A scoptre, snatch d with an unruly hand, Must be as bosterously maintain d, as gain d, And I e that stands upon a slippery place Makes nice of no vilo hold to stay him up

\*In an account of the Chaloskya, or Solumlheo dynasty of Lulezan, by
Mr Waller Ell ot (vade Journal of the Royal Anat z Societ), vol iv, p 1),
mention is made of a king named "Teliaps Deva", who reigned from
"Sala, 830 to 919, (or a v 974 to 998), and who was, therefore, a con
temporary of Vool Itā) and, doubtless, the Teliap here alluded to Tas
man Teliapa Deva 'is however, mentioned as having islan ithe boare
Munya' a king of Malwa of whom hereafter. The norfhern limit of the
kingdom of Lulezan is stated, by Mr Fillot, to have been the river
Nerbud la (Talippa II defeated the Rashtrakuta king kakka II, and
founded the dynasty of the Chalokyas of Kalyn, a D 9"4. Twenty
years later, he crossed the Godavari, and slew Mañja, the Parmara Raja
of Walwa. I arappa was 8 Kanaree ]

\* The festival of nine nights-ende conclus on.

record, procured the withdrawal of the troops of Umeer, he attacked the army of Barp, slew that general, and dis persed his followers with great slaughter 1

Mool Rai, thus reheved of his focs, commenced the erection of several religious huildings at Unhilward, and of that more famous shrine of Muha Dev, which he did not live to complete, the Roodra Mala of Sidhpoor Shiva, it is related, was so won by the assiduities of his royal votary, that he gave him the knowdom of Screth, containing one of the most memorable of all the temples of the god-that of Somnath. The story of the acquisition of Soreth is, however, related in detail by the celebrated Hemacharya in his Dwy ashray, from which we now proceed to offer an extract -

'Mool Rai,' says the Jam teacher, 'was the henefactor of the world; he was generous minded-full of all good qualities. All kings worshipped him as they worshipped the sun, all subjects who abandoned their own country found a happy residence under his protection, so that he won the title of "enthraller of the universe." Of his enemies, the 'half he slew, the other half he forced to beg alms, like out casts, without the walls of his city. Their wives who, like 'frogs in n well, had never beheld anything more remote than the entraoce to their dwellings, were seized by Bheels 'ns they wandered into the forests, and sold in the towns as slaves?

Once on a time Somnath Muha Dev appeared to Mool Raj in a dream, desiring him to destroy Grah Ripoo,3 and other

1 It is this event, perhaps, which the traditions of the Chohans of

Nadole allude to in the following verse -'In S 1039, (A D 983), at the farther gate of the city of Puttun.

Lakhun Row, the Chohan, collected the commercial duties He took 'tribute from the lord of Mewar, and performed whatever he had a mind 'to '-Tod s Rajasthan, m, 1450, ed 1920

<sup>&</sup>quot; To dive, like buckets, in concealed wells "

Aung John, Act V, scene 2 " Grah Ripoo appears to be a title, or epithet, rather than a name A commentator on the Dwysshray makes its meaning to be 'enemy (ripoo) of water animals (Grah ) It may mean 'seizer of enemies' One of the princes of Ujmeer, from having defeated a Mohammedan king, was called Sultan Graha,' the sultan serzer (Vede Tod & Rajasthan, m., 1451, 1457) Prubhas, salled also Shry Puttun, Someshwur Puttun, Puttun Somnath,

Dytes (or demons), who laid waste the sacred place of pil grimage at Prubhas, and assuring him that 'by my splendor' and shall have restore?'

'you shall have victory'

The next morning as soon is the 'crown wearing princes' who were present, occording to custom, withdrew from the

'who were present, occording to custom,' withdrew from the royal chamber, the Solunkhee Raja consulted with his mini sters, Jumbuk and Jehul the Prince of Kheridoo, 'ns to the 'mode in which he should obey the commands of Muli Dev'

'mode in which he should obey the commands of Mulia Dev'
'Grah Ripoo' he said 'was made of consequence by myself,
'but if born in nn mauspicious time, he has become shame'less, destroying the performers of pilgrimage, should I not

the born in management that, he has become state, these destroying the performers of pilgmange, should I not 'slay lum, though entrusted with outhority by myself?' Jehul answers by enumerating the misdeeds of Grah Rupoo — 'This shepherd is very tyranined', ruling in Soorishtra, on

'This shepherd is very tyrannical, ruling in Soorishtra, on 'a throne until his time shuning with the splendor derived 'from the rule of Shree Krishn, he slays the prigrims that 'travel towards Prubhas, and strews the highway with their

'flesh and bones He lives as fenrless os Ruwun, ot Wa 'munstimiee, o city over which waved the splendid banners 'of Hunooman ond Gurood,' and he permits thieves to

'of Hunooman ond Gurood, and he permits thieves to dwell in other places of sacred recollections, he desputes Bruhumas, and plumest people passing along the road, therefore he is his on open course pure in the hearts of

therefore he is like on orrow, causing prin in the hearts of the religious. He is young and lusty, and full of desire, therefore, slaying his cuenues, he carries off their wives by

force to his own female apartments. This barbarian hunts upon mount Girnar, and slays the deer at Prublius. He is the port on the cost of Soreth, within the confines of which atood it e celebrated temple of Shina, which was stacked by Mahamood of Churnes.

[Graharipu means 'enemy of the planet' He was one of the Ismous Chudasama kings of Wanthah The race was founded by Ra Chuda A. n. 873 Graharipu boult the 'Uparkos' or fortress of Jungarh The adventures of another king of the lime, I a Khengari, are narrated in Chajter IV, and the trage can off the dynasty at the hands of Mahmud Begadt, a n. 1470 on p. 255 "Dutja" and Asum' offectil ets often applied to wild trubes, such as Bhills and Kolls not Arya in their rites I did not offer and the results of the calcidation of the

Gurood is the eagle of Vishnoo, represented sometimes as a crowned nuce borne through the nir upon win. If uncoman is the monkey (or aboriginal) king who joined Vishnoo when, incarnate under the firm of Rom, he conquered I as un, the giant king of Caylon Dhoots and Insachs are part of the goldin crow which follows Shire.

eats the flesh of cows, and druks spirituous liquor, and in battle he feeds the Bhoots, the Pisuchs, and all their crew. with the blood of his enemies This lord of the west. Grah Ripoo, has caused many rajas of the south and the north to 'fly, leaving their chariots, now, therefore, he regards no one, but looks lofty as he walks as if he meditated the con-'quest of Heaven Grah Ripoo is luge in person like Yuma,
'the King of Hades, and like Yuma, too, in temper, he
'seems disposed to devour the whole earth, or to seize upon Paradise The men of skill in his kingdom, from associating 'with such an evil one, employ their science in constructing all sorts of weapons from which it is impossible to escape, 'in matters discriminating religious and irreligious practice 'they do not exercise themselves He is strong in military force, so that all raiss are compelled to bend to him 'is very wealthy, he serzed the Raja of Sindh and combelied him to pay, as a fine, elephants and horses, and he has subdued many other sovereigns. I believe that the king of Hades, lumself, were he to make war upon him, would have no means of escape but submission to paying tribute He destroys great forts and safe places among the 'mountains, he can pass and repass the ocean too, therefore 'people have no single means of escaping. It is as when destiny, enraged with the world, leaves no means of escape "The earth suffers pain from the load of his sins. The raja who can punish murderers, and neglects to do so, is a "murderer himself", therefore, if you do not destroy him, his sin will be yours O King! Shiva has given the order to 'at last, he become too strong to be subdued even by your self'

Mool Raj, when he had heard the advice of Jehul to this effect, made a sign to Jumbul the minister, sage as the counsellor of the gods, who thus invited, spake as follows

'Wamunsthulce,' where Grib Ripoo makes his residence,

Wamunsthulee is the modern Buntullee, near Joonagurh Colonel Walker, in his report on the Soreth district, has the following ancient residence of the Rajahs of Soreth was first at Buntullee'

'is under the shadow of the great Girnar, and, besides, the 'rounng of the ocean may be heard therefrom It is strengthoned by another castle, still more nearly protected both by sea and mountain Grah Ringo is one who closes his eyes not even in the might time. to conquer him without large resources is as impossible as it is to cut down a linge tree with 'a grass cutter s siekle An ormy could not encamp within 'many miles of his city, and even were this accomplished, he would surround it and prevent the possibility of your rendering any assistance Kutch, too, is within easy reach of ' Soreth, and Lakha, the lord thereof, the son of Phoola, a great 'raja, and unconquered by any, is as inseparable from Grah 'Rippo as if they were the sons of the same mother There are many other rains, too, assisting these confederates,-bar barians, that cause terror to the noiverse. O! king, it is well 'known that an enemy, who is aided by mountain, forest, or ocean, is hard to conquer This Grah Ripoo numbers all three as his supporters Entrust this expedition to no other, then, but in person set forth and win the victory Though untameable by others, these warners of shepherd race will tremble the moment they hear of your ody once against them, and their wives will at once commence the widow's song of \* Inmentation \*

Mool Raj, metted by these warlike counsels, which added fuel to the flery zeal for battle already burming in his bosom, rose from his throne, brilhant as a flower just expanded into full bloom by the heat of the day bringer's rays, and elenching his hands like one already engaged in combat, strode forth from the council chamber, followed by the leaders of his warriors

The serson of cold had arraved, an abundant crop covered the carth, the water of the tanks and of the rivers became clear, the sky was cleared of clouds, the lotus was in full bloom, its hue remoding the poet of the shining lips of the lovely. The lingcing drops of rain fell in perfit upon the coasts of Soreth. The swan, rising from the Himaliyan lake, its retreat during the senson of rains, returned to the Ganges and the other rivers. The cultivators' wives guarding

<sup>1 &#</sup>x27;Some say when it rains the oysters rise up to the surface, and that, 'gaping, the drops of water they eatch turn to pearls'—Renaudot, p 97

57

the ripening rice crop in the plans, made the country joyous with their songs. In the temples of the Devs the Brilmins read the Veds and the Book of Doorg .— setting up the water jar, fasting and keeping a solitary watch, they passed the nine inglist, then feasting on the tenth day, they amonted the head of the raja with water from the consecrated jar. High festival was held to the lord of Paradac, and flags flaunted over the temples. The memories of Waroun and Bulce Raja; filled the earth with joy, while from his lengthened meditation, stretched on the sex of Milk, the great Vishnoo arose.

At the gate of Mool Ra] the drum sounded and the royal drum rolled. The conch shell spoke a good omen, the noise of roany nuiscal instruments proclaimed even to the dwellers in Paradise that the king prepared to lead forth his warnors. The princes that followed the banner of Unlukana poured in with their followers, eager to advance upon Soreth. The king sat upon his throne, beside him they formed upon the ground with pearls the crosses? that betoken success ond happiness, singers sang songs, stunding on either side, the servants waved fins over his head. Astrologiers, full of seeince from their cradle, calculated the auspicious time. The household priest performed the worship of horse and elephant. The king, bent his head before them. At length the rod bearers advanced, the soldiers grasping their arms stood in lines about the doors. Again the instruments of music sounded about the doors.

of Bulev day in the Conclusion
A cross thus shaped is a common sign of rejoicing among Hindoos



It is called 'Swesteek, and is the usual female agrature
It is also the age of Sooparswa the teventh Teerthunker
of the Jams Vala Assat Researches, 11, 2006 This
'cross, denominated in a MS of the fifteenth century the
'l'yllot, was in use at a very remote period, as a
'myste symbol amongst religious devotes in India

<sup>&</sup>lt;sup>1</sup> Vishnoo assumed the form of the dwarf Wamun to prevent Bulee Raja from obtaining the dominion of the three worlds See, however, account of The Property of the Company of the Compa

and China, where it appears to have been made to the control of th

As the king rose from his cushion, the priest, stepping forward, placed the royal mark (tecluk) upon his forchead, pronouncing the words' suspicious. Molo Rai and his clucitims made presents, as they set forth, to Brihmuns and to Bards, the recorders of fauce Mounting, the king made obersance to his patron deity, he rode upon an elephant, black and luige as a mountain, overshadowed by clouds, the horses neighed as he set forth, all huled the omen of success from the palace to the city gate the whole way was sprinkled with reddened water, the astrologers blessed the king, crying, 'may you be victorious, may your enemy depart to the 'south, to the city of Yuma ! ' As the cavalcade went on, great sount, to me city of Yuma 1. As the cavacace went on, great was the throng in the city, women crowded the streets, dressed in scarlet clothes and glittering with ornaments; in the press many a flower garland was broken, many a neckluce of pearls scattered, as the procession passed through the mark etplace the people strewed fruit and flowers before the rap on the way, the women of the city abundanced their house. on the way, the women of the city abundance their nouse-work, and left their children crying, they hastened to behold the cavalcade, for unny a mile as it passed along, the villagers through from far to behold their sovereign, for as Indra among gods, so among men shone Mool Ray in beauty, qualities. and power

Hearing that the King of Unbilwara upproached with a large force, Grah Ripoo assembled lus army. The kings that adhered to him, whether alhes or tributaries, joined his standard, many forest Bheels were with him., the sons of his wives, Neelee and others, who dwelt on the banks of the Bhâdur. Neelee and others, who dwelt on the banks of the Bhādur river, famous in Soreth came arrayed in iron armour. He was joined also by his friend Lakha, the Raja of Kuteh, who, though his death in the war was predicted by the astro logers, desired to win his way through the battle field to Puradise. 'Lakha cries shame to him whose youthful deeds no 'one has witnessed. The days of my life are equinted, how 'shall I know their spiril?' Sindhoo Raja also, whose king dom was on the banks of the ocean, brought up an army, and with it occupied a position in the south. On the side of Mool Raj fought the Raja of Sheelprusth, a skilful bowman, a raja of Marwar, followed by men wearing

long locks upon their unshorn heads, a raja from the land of Benates; the Prince of Shreemal and his paramount lord, the Purmar Raja of mount Aboo and the north, the Raja Gungamah, the brother of the Prince of Unhilwars, was also there, but the Solumkhee's courses, the sons of Beeg and Dunduk, refused to follow the level of their line.

Mool Raja's force was drawn up in serried phalanxes, while the warriors of Aboo, being pre-eminent in valor, fought separate from the main body of the army, hining the binks of the river Jumboomalee, where their prince, after slaying many warriors, won 'a banner of victory' from the enemy. The solders of Goozerat displayed great valor and skill in weapons, and the demons, their enemies, though they were covered with defensive armor and carried ponderous shields, and though roaring like thunder clouds they discharged a storm of arrows, were at last seized with a panic and fled leiving in the conqueror's hands their leader, who had been struck from his elephant by the hand of Mool Raj

Lakha, the Prince of Kutch, at this time sought a parley and offered russon for his friend, which was, however, refused by the King of Unlibrara. He then rushed fiercely upon Mool Ral, but that prince was filled with strength derived from the durintly he served, and Lakha, in this unequal contest, fell, pierced by the Solunkhee spear. Treading down the Dhareja prince, Mool Raj set his foot upon his throat. The mother of Lakha beholding the corpse of her son, his long moustache stirred by the wind, heaped her curses upon his destroyer. By the spider poison may his race perish '1

Ra Lakha appears, however, to have had other causes for

It Likhh appears, however, to have not other causes in 'That is to say 'Lotid,' the leprony, a desses which was supposed by the Hudoos to be inflicted as the pumphisent of an offence against the sun the Hudoos to be inflicted as the pumphisent of an offence against the sun Roya, of Malwa, in represented as having been struck with leprony, from which he recovered by making submesson to the sun 'This drift was know, much browshipped old in Soreth Asumian rotons among the Persans is mentioned by Herodotis (Cho). 'If any of the extrems have a leprony or serofulous disease, he is not be primited to stay within the 'only not to converse with other Pensians, having, as they believe, drawn 'this pumphisment upon himself by some offence committed against the sun.' The Jews, in this manner, accounted leprony to be an especial vastation on account of especial suns.

descending from the lofty banks into the stream. The arm, passed through the towns of Soor, Apoor and Bhrigoo Kucha' (Broach), and arrived at the country of Dwirup, celebrated at that time for ill favored women, whose clumsy waists, and complexions, dingy as if from continual proximity to the cooking fire, provoked the langhter of the cluefs of Goozerat. The Ray of Lath, though supported by the kings of the islands was an easy conquest. He was attacked and slain by Prince Chamoond with the vin of the Goozerat army, supported only by small detachments from the troops commanded by Mool Ray. Chamoond having thus fleshed his maden sword, was received with delight by his father, and the army soon retriced its stent to Unbulwara.

The career of Mool Ray had now reached its limit. Lord of the kingdom of Unhilware, in right of his mother, he had pushed forward its frontier in every direction. Kutch had been subdued by lim, the holy land of Soreth obeyed his commands the unhabitants of the Dekkon had beend lius standards flying victoriously beyond the Nerbudda and the range of Injudice. his supremacy was acknowledged by the Purmar prince, who ruled in the impregnable towers of Uchulgurh on the summit of the sacred Aboo, and under his leading the chivalrois errants of Marwar and northern India followed, for the first time the banners of Goojir Rashtra. His domestic hife had also been prosperious, and he possessed that blessing so invaluable to a Hindoo, and which the most illustronis of the future sovereigns of Unhilpoor were not destined to obtain—a son worthy to be his successor.

At the close of his regn, however, Mool Râj is represented as wandering about painfully from one place of pilgrimage to another, full of remorse for the shughter of his mother's kin dred, and eager only to obtain, at whatever price, the means of explation. Tired of his wanderings, full of sin and calamity, of great age, ignorint, and a lover of repose, life thoughts at list reverted to Sidhpoor, where we have already beheld him winning the favor of Muha Dev, by commencing the erection of a temple in his honor.

<sup>&</sup>lt;sup>1</sup> Bhrigoo Kucha appears to be the nearest approach to the 'Barygaza of the Greeks of any Hindoo name under which Broach is known

The small but translucent rner Suruswutee runs westwards towards the Ruun of Kutch, from the celebrated shane of Kotheshwur Muha Dev, as the marble hills of Arssor For a short distance, however, as it passes the town of Sidhpoor the virgin river makes a bend towards the cast, and though sacred at all times, its course is at this point esteemed more peculiarly holy, as pursued so far towards the face of the rising sun

The picturesque town of Sidlippor stands on the steep northern bank of the Suruswuter exhibiting towards the river numerous modern houses the residences of Borshs and other wealthy traders which half I'uropean as they are in form with balustered terraces, and windows fenced with Venetian screens, contrast not unpleasingly with the frequent spire patches of garden intervene, with plantain and other fruit bearing trees, among which the stateher mange is not wanting . and above all still protrudes the gram and grant like skeleton of the old Rooder, Mal s, with its flight of steps, extending to a considerable distance along the edge of the river. On the level southern bank is a striking foreground of convents used by the Shavite devotees, the handsomest of which was con structed by Alulya Bye, the widow of Holkar, and in the remote distance the mountains stretching towards Arasoor and Aboo, complete the view Sidlipsor is a place of unusual sanctits -

Of all places of pilgrimage the greatest is Shreesthul, as great sages of old have declared. It is the give of all wealth, he who but beholds it attains theration. At Gya Paradise is three leagues distant, at Pruyag, a league and a half, at Shreesthul, a cubit only, there where Suruswutee travels ensurements.

To this holy place of pilgrimage the worn out king retired to purify limself for the approach of death. But personal nusterties alone he had been taught were not sufficient. Fasting yows, butling pilgrimages and penances, when "ratified by Brahmuns are frutful—not otherwise. The deduces rathly what Brahmuns pronounces, by their words, as "if by water, unclean men are cleansed." Mool Raj prepared

rs.a.

therefore for the reception of holy Brilimus with their families, whom he brought by his entreaties from the mountains of the north or from good places of plagrimage near founts of water, or in the forest. The sons of the sages, well skilled in the Veds, married, youthful, worthy to be served, agreed to repair to the banks of the sign river. One hundred and five came from where the Yumoona mingles with the Ganges, a hundred readers of the Sam Ved came from Chyurwin Ashrum, two hundred from Kuny Acooby one hundred, bright as the sun from Benares two hundred and seventy two from Kooroo Kishetra one hundred from Gingadwar, one hundred from Chyurwin Ashrum, two hundred from Gingadwar, one hundred from Chyeria from Kooroo Kishetra. The smoke of their sacrifices ascended in clouds into the sky.

The Ling having been informed of their arrival, prostrated himself before them and received their benediction joining his hands, he said, 'By your kindness I have at last obtained some advantage from having been born. My hope will now be realized. therefore, O Brahmins! receive my 'kingdom, my wealth, my elephants, my horses, whatever angon, my weath, my reparting my horses, withever, my be your desire, in Lindness to me I am humble, your servant, full of grief? They answered 'O great king! we 'are not capable of conducting the affairs of a kingdom, why, then, should we receive it to its destruction Purshooram. the son of Jumudugnee, twenty one times give the land to us, taking it by force from the Kshutrees. The king said 'I will protect you, O great Brahmins . do you remun in 'your austerities free from care' The Brahmins said 'Learned men have declared, that they who live near a king suffer calamity, kings are boastful, deceitful, full of their own objects, still if you are desirous of giving, give us this 'great and heart pleasing Shreesthul O king of kings! where we may remain in pleasure The gold and silver, the lewels which you proposed to give to Brahmins, lay out in adorning 'the town' The ray loyful at the attrumment of his wishes washed the feet of the Brahmuns and presented them with earrings and bracelets He give to them Shreesthulpoor,

<sup>&</sup>lt;sup>1</sup> The Jumna and the Ganges unite under the walls of Allahabad, at the sacred spot known by Hudoos as Prayac

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with cows, and chariots hung with garlands of gold, and jew and other gifts

Mool Raj gave, also, the beautiful and wealthy city of Sin poor (Seehore) to ten Brahmuns, with many other preser To other Brahmuns he gave also many smaller villages in neighbourhood of Sidhpoor and Seehore. A company of priests for a long time refused his gifts, even after they I been accepted by their friends. With these, however, entrenties of the king at last prevailed, and they accepted gift of the town of Cambay with twelse villages.

"Stumbh Teerth first he gave, among men Klumbat call 'to say of these that delight in the moon leaf,' together w' saxty horses' Having made these gifts, Mool Raj-called sons and sons' sons and recommended the Brahmins to the protection. He then committed the langdom to his in Chamonota, and returning to Sidippore, spent the remainder his life there in a polace which he had built, called Rum yishrum, or 'the house of delights'. At length he passed Nairyungoor to the presence of Lukshine's lord.

'Ilim, the fire god, with his tresses of smoke worshippe 'by worship only was he enthrilled. What of onother w 'nor's story? The sun's disk he divided'

Mool Ray reigned fifty five years, from A D 942 to 907.

It used to be the practice among Hindoos at the time of sacrifice cause each person who proposed to officiate, to take into his montl portion of the "Som walke," or moon plant, which, it was supposed, one but a true Brahmin could return

The following list of the successors of Mool Raj is from a copper pl inscription, dated Sumwit 1266 for a D 1210, found a few years ago i treasure room at Ahmedsbad, and since presented by the author of present work to the Royal Assatic Society of London

I He who was splended in the line of kings, the very valuant, great king of kings, the supreme lord, the illustrious M Rai Dev

II The successor to his throne, the very valiant, the great king kings, the sopreme lord, the illustrious Chambond Raj De III The successor to his throne, the very valiant, the great king kings, the supreme lord, the illustrious Doorlubh Raj Dev

Iv The successor to his throne, the very valuant, the great king kings, the supreme lord, the illustrions Bheem Dev

- V The successor to his throne, the very valuant, the great king of kings the supreme lord, who was without a competitor in fehr in Heaven, Earth, or Hell, the illustrious kurun Dev
  - f ght in Heaven, Earth, or Hell, the illustrious Kurun Dev VI The successor to his throne, the very valiant, the great king of
  - the successor to me theore, the very variant, the great ang of kings the supreme lord, the conqueror of Wurwurk the lord of Oojem, the emperor of Sid his (demi gods), the illustrious Jve Singh Dev
  - VII The successor to his throne, the very valuant, the great king of kings, the supreme lord, of great splendour, Vishnoo like in his exploits who connected with his army the
- his exploits who conquered with his army , the illustrous Keemar Pal Dev
  VIII The successor to his throne, the very valisht, the great king of
  - kings, the supreme lord, a stainless incarnation in the Iron Age, who gained from the great a title, the illustrious Ujio Fal Dev IX The successor to his throne the very valuant, the great king of
  - kings, the supreme lord in fight unconquerable as Nagarjoon
    the illustrious Mool Raj Dev

    The successor to his throne, the very valuant, the great king of
    - The successor to his throne, the very valuant, the great lang of kings, the supreme lord, a second Siddh Râj Dev, or an in carnation of Narayan, the illustrious Bheem Dev, rules auspiciously, &c &c &c
      - [See list on following page ]

## APPENDIX TO CHAPTER IV THE CHALUKYAS OF ANAHILVADA

[The Chaluky is or Sohalas probably were descended from the Western Ch ulky a King Vijay Jaditya I (See p. 50, note 2, and Appendix to Chapter II) The great Chalukya race was divided into four main branches, the Western Chalukyas of Badami, the Eastern Chālukyas of Veng, the later Chalukyas of Kalyān and the Anahil Jada dynasty. They held sway over large regions of Western India from A p. 550 to 1190 They were Agmicial Rapints, apparently Guyras by descent

GENEALOGICAL TREE

Mularaja a D 961-096

Chamunda A D 997 1010 (abdicated)

Vallabha d a D 1010 Durlabharaja Naga raja
A D 1010-10\*2 (abdicated)

Bhima I A D 1022-1004

Karna A D 1064-1094 Rahemaraja (dlegumate)

Siddharaja a p 1894-1143 Haripula Tribhuvanapala i

Ind , vol vm, App I, B p 14]

\_\_\_\_

Kumarapaja a d 1143-1174 Mahipala

Apayapalaa D 1174-1177

.

Milaraja II.a p 1177-1179 Ehima II.a p 1179-1242 This is Dr Bhagavanlal s arrangement, Garetter vol 1 part 1, p 157 ff Kielhorn gives a list differing in some details (Ep

<sup>1</sup> [His sister married one Dhavala, the ancestor of the Vaghelas See Appendix to Chapter XV, and p 191]

### CHAPTER V

# CHMÃOOND—WULLUBH—DOORLUBH—THE FALL OF SOMNĀTH THE WRITERS Of Hindoo historical legends (whether these be

derived from Jain or Brahminical sources, or contained in the compositions of the bards, who were the 'recorders of fame' of the Raipoot races) are apt to preserve a constant and sullen silence in regard to all circumstances, no matter how notorious or how widely influential in their results, which seem to them to derogate from the reputation of their heroes. Over the career of a guilty, unwise, or unfortunate sovereign, the Hindoo annalist draws a black curtain, upon which is recorded, with more than Venetian brevity, the facts that a prince was born, and died. There can be few more striking instances of this peculiarity than that which is furnished by the Jain monk of Wudwan, the author of the chronicle called Prubundh Chintâmunee, in his record of the reign of Châmoond, the successor of Mool Rai. It was in his time that the sun of the Raipoots began to decline before the Moslem crescent, that a strange and furious invader hurst upon the plains of India. that ancient dynasties were shaken, ancient gods-the eternal Muha Kal himself-confounded with the dust : and vet, in such times as these, the powerful sovereign of Unhilwara, n chief actor in the troubled scene, is dismissed with words as unsuggestive and few as those which shortly afterwards were engraved upon the monumental slabs of the peaceful abbots who repose within the quiet cloisters of Westminster :-

'From the year of Vikrum one thousand and fifty-three, '(A. n. 997) Châmoond Hâj reigned thirteen years.'

A fragment of the Rutum Mill paints the personal character of Raja Chamoond, but supplies little further information, though it is in one respect important, as furnishing a Hindoo allusion to the presence of the Mohummedan in Goozent during this king's reign. It is as follows:—

'The son of Mool Raj was Chamoond Raj ; he was attenuated

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'in person and yellow in his complexion, very fond of eating and drinking, and of handsome dress He cultivated good trees in his garden, he built wells and tanks, leaving many tasks unfinished, he went to the gate of Yuma He was better than his father, he had no enemy but the Yugun. 'in the kingdom his memory was long respected '

The short account of Chamoond's reign, which is found in the Daudshrdu, though it is very remarkable for the faults of omission whith we have already noticed, and though some of the statements made in it are probably attempts to cover the truth by a version of facts more in consonance with the feelings of the writer and those he addresses, is nevertheless valuable as affording, perhaps, the true solution of many difficulties in the history of the first Mohummedan invasion of India

After the death of his father, Chamoond Ray, it is said, managed the affairs of the kingdom of Unhilw ira in a good manner , mereasing his treasures, his army, and his fame He was defective in no point , and he preserved the landgift which had been bequeathed to him by Mool Rai A son, named Wulluble Rai, was born to Chamoond, he, too, became skilled in royal science, and fit to fill the throne He was condescending and brave, and the Ling, therefore, was very much deholited in heart, while the enemies of the throne, who had looked forward with expectation to living in quiet after Chamoond's decease, abandoned that hope

'Wullubh Rai,' says Krishnajee, the Brahmin, 'was of 'dwarfish stature, but in mind able; abandoning wickedness ' He was ruddy in complexion , on his body freekles were very 'prevalent . he never broke his word, though very ambitious of rule , leaving his schemes unfinished, he departed quitting 'the hody'

Châmoond Râl, continues Hemachârya, had another son, named Doorlubh Raj He, too, became so full of exploits, that from fear of him no Usoor t dare raise his head When the astrologers examined this prince's horoscope, they pronounced with confidence that he would be celebrated for great achievements, that he would conquer his enemies, encourage the practice of wisdom, and become a king of kings. This

<sup>1</sup> Barbarian, one not a Hindoo

Doorlubh Raj and his elder brother Wullubh Raj pursued their studies together, and bore great affection to each other, setting their father before them as an example Chunond Raj had a third son, named Nag Raj

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Once on a time Chamoond Rai, inflamed by the passion of love injured his own sister Chacheence Devee To expiate this sin he placed Wullibh Raj on the throne, and proceeded on a pilgrimage to Benares As he went the Raja of Malwa took from him the umbrella, horse hair \* fans, and other royal ensigns Then Chamoond, having completed his pilgrimage, returned to Unhilwara and urged Wullubh, by his fihal affec tion, to punish the author of this insult Wullubh Rai, there upon assembling an army, advanced upon Malwa, but on the road, as fortune had so decreed, he was attacked with the disease called seetuld (i.e. small pox ) which no physician was able to cure Then Wellubh Rat, dismissing the hope of battle, began to pray to the supreme lord, and to perform religious rites. He died there, and the army in great grief returned to Unlulwara 1 Chamoond, heart broken at the loss of his eldest son, caused Doorlubh Rai to be placed on the throne. and then retired as a penitent, to Shookul Teerth near Broach. on the banks of the Nerbudda, the place celebrated for the repentance of the famous Chundra Goont and his wicked minister Chanukya . 2 and in that retreat he died

<sup>1</sup> It is stated in the annals of Jesulmer, that Rawul Bachera, one of tl copponents of Mahmood of Chuznee, in his invasion of India, marined in a n 1010, the daughter of Wallubh, sen Solunkheo Raja of Puttun i ide Tool & Rajasthan, ed. 1920, in 1201, and foot notes

\* 'It is said that it was the wicked Chânsigus who caused the eight royal brothers (of Chandra Gupta) to be murdered, and it is added, that Chânsigus, after his paroxyam of revengeful rige was over, exceedingly troubled in his mind, and so much sting with remore for 'in erime, and the effasion of himma blood which took place in come quence of it, that he withdrew to the Sheid Tirlin, a famous place of worship near the sea, on the brank of the harmada and seven cost to the 'wist of Barcel, to get himself purified There, having gone if not a most severe course of religious ansterities and expatory eeremones, for 'was directed to sail upon the river in a beat with with easilt, which, if they turned black, would be to him a sore sign of the remission of his 'sma, the blackness of which would attend the field to hoasif. I than

'pened so, snd he joyfully sent the boat adnit, with his sins, into it esea.

This ceremon, or another very similar to it (for the expense of a boat

After that event Doorlubh Raj managed the alfairs of the kingdom in a good minner, briefly conquering the Usoors, building temples, and performing many religious actions. He constructed the reservoir, called the Doorlubh Suronur at Unlithiam Shree Jineshwir Soorce gave instruction to Doorlubh Raja, therefore being informed of the rudments of the Jain religion, he trivilled in the good road of pity for living things. His sister close Mahendra, the Raji of Marwar, for her husband, when she beheld him seated in the Swuyumbur Mundup! Doorlubh Raja himself was the choice of Muhendra Rajia's sister Doorlubh Devee, whose selection of him drew upon him the ennuty of many other rajas, and at the same time her younger sister was espoused by Nag Raj, the souncest soo of Chimonod

Afterwards, Doothible's younger brother, Nag Raj, had a son, named Blucem Mortals one three debts; which are paul by classity and the cultavation of wisdom, by performance of fire scendice, and by begetting a son When, therefore, Blucem was born, Doorhubh and Nag Ray, on account of the debt to the progenitors (Pectrees) having been ilsefarged joyfully held light festival in the court. At the time of the prince s birth a voice from the \$8\(\text{y}\) irreduced that the time of the prince s birth a voice from the \$8\(\text{y}\) irreduced that the time of the prince s birth a voice from the \$8\(\text{y}\) irreduced that the time of the prince s birth a voice from the \$8\(\text{y}\) irreduced that the prince s birth a voice from the \$8\(\text{y}\) irreduced that the time of the prince s birth a voice from the \$8\(\text{y}\) irreduced that the prince s birth a voice from the \$8\(\text{y}\) irreduced that the prince s birth a voice from the \$8\(\text{y}\) irreduced the second that the prince s birth a voice from the \$8\(\text{y}\) irreduced the second that the second that the prince s birth a voice from the \$8\(\text{y}\) irreduced that the second that t

When Bheem grew up, Doorhubh, desuring to retire to a plue of pigninge, that he might perform penances for the hypiness of lies soil pressed that prince to relieve him of the burden of royalty. Bluem at first refused, but Doorhubh and Aug Raj continuing to entreat hun, he at length allowed his enthronlization to be performed. At that time a rain of flowers full from the sky. Afterwards Doorhubh and Nag Raj departed to Paridise.

The following character of Doorlubh Raj from the Rutin

<sup>&#</sup>x27;would be too great), is performed to this day at the Secle Tirth:, but, 'insteal of a bost, if ey use a common earther pot, in which they light a lamp, and send it adists with the accumulated load of their sins

<sup>&</sup>quot;He seems that Chandra ( upla, after he was firmly scated on his imperial throne, accompanied Chandry, to the Suda tritla, in order to get hims if puri ed also ' i ide Widford = Essay on the Kings of Magadha,' feat Res, ix, p 90°

<sup>&</sup>lt;sup>1</sup> The hall in whi h a princess publicly selected her husband from among her assembled suitors.

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Mald will be useful in our subsequent enquiries 'Doorlubli 'was lofty in stature and fur in complexion, he was much 'addicted to asceticism, the worshipper of the husband of 'Heemala s \* daughter. he was not easily incited by anger, being enlightened by knowledge he loved the society of ascetics, bathing gifts, and the banks of Ganges, warlike 'ambition from his birth abandoning'

The same story which is told by Hemacharya of Chamoond Raia is repeated by the author of the Prubundh Chintâmunce, in reference to Doorlubh Raj who is stated to have proceeded on a pilgrimage to Benares after having resigned the throne to Bheem Dev. and to have been obstructed in his passage through Malwa by Moon, Raja who then ruled there, and who compelled him to lay aside the ensigns of royalty Door lubh it is said proceeded on his pilgrimage in the attire of a monh, and died at Benares having however, caused Bhorm Dev to become acquainted with the insulting conduct of the rais of Malwa From that time it is added there arose a root of enmity between the lord of Goozerat and the Malwa king

It is mentioned in the Blioi Churittra that Doorlubh Rai visited Mooni, by whom he was advised to resume the throne. which advice was subsequently resented by Bheem 1 Such a resignation of royal state appears to have been a common practice in ancient times the Raipoot princes esteeming a death in the holy land of Gaya as the safe passage to beat tude for which at a later period they substituted a raid against the enemies of their faith when the followers of Islam made war upon their religion It does not however so easily appear how Doorlubh could have been considered competent to resume the throne A prince having once abandoned the government should according to Rajpoot practice never again enter the capital He is virtually dead, he cannot be a subject and he is no longer king , he drops his former name, and assumes one suited to the future ascetic To render the act more impressive, an effigy of the abdicated king is made, and on the twelfth day following his resignation (being the usual period of mourning) it is committed to the flames of the funeral pyre. The hair and moustache of his successor are removed, and the women s

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apartments resound with wailings and lamentations for the dead t

The character of Bheem Raja is given, evidently con amore by the bard Krishi ijee, and though we propose turning node to the oft told tale of Somnath, as related by the Mohummed in historius, before pri eccilna with the Hindon traditions of the reign of Blicem, we prefer quoting Krishn yee's fragment in this place, as it may tend to elucidate the part which his hero played in the resistance opposed to the fleree remodelst of Gluznee

'Doorlabh's successor was Bleem Des . splended as the 'Det's Det . skilled in the practice of war , seizing the how 'He was strong and tall in person, his body covered with hair . In face was somewhat sworthy, but goodly to behold "He was high spirited, fond of martial deeds, not be afraid. the Micch challenging

It was about the time when Canute the Great, having defeated the Saxons in England, was employing himself in decorating the old nunster at Winchester 'with such marnifl cence as confounded the minds of strangers at the sight of the 'gold and silver and the splendour of the jewels,' that another sovereign, as successful a soldier, and as enthusiastic a lover of architectural disulay, undertook, in the far east, an enterprise in which he sought to perpetuate his name by the destruction of an idolatrous shrine, perhaps ragre splended than that Chris tian temple which the politic western sovereign was engaged in founding Eleven expeditions ogainst the Hindoo enemies of Islam had for a time, satisfied the avarice, and satisfied the zeal, of the Sultan of Ghuznec, but the faith of the Idolaters was unbroken, and from the ancient oracle of Muha Kal the response still went forth which asserted that the victories of the crescent were but permitted scourges by which on inattentive people was to be compelled to the more assiduous worship of the great Someshwur At this time, therefore, the champion of the faith once more called up his energy, and determined on a final effort which should transmit his name to posterity among the greatest scourges of idolatry, if not the greatest promoters of Islam

<sup>1</sup> I ede Tod a Rasasthan, 1, 426 . 11, 1407, 1509

Mahmood left Ghuznee on his expedition against Somnath in September, A D 1024\*, his numerous army was accompanied by crowds of volunteers, the flower of the youth of Toorkistan In a month they had reached Mooltan, and prepared themselves for the arduous task of crossing the wide desert which still intervened between them and the plains of India This barrier was successfully surmounted The town of Umeer quickly fell into their hands 1 and, without heeding the fortress which crowned the adjacent bill, they continued their march, skirting the base of the Arawul mountains, until, the stunendous Aboo looming in their rear, they had passed into the plains of Goozerat and beheld stretched before them, the city of Unhil wara Completely surprised, his feudal vassals unassembled. his own thoughts perhaps occupied rather with the trees in his garden or with the reservoirs which he was constructing, than with preparations for the day of battle, Chamoond Raja " was totally without the means of maintaining, against such an enemy, the widely extended defences of his capital He fled. and the army of Islam entered without opposition

It was against the gods, however, and not the kings of the Hindoos that Mahmood now made war, and, the city of Wun Raj left behind, his binders were soon raindly advancing towards Somnath

The small port and bay of Verawul he on the south western coast of Soorashtru in a country exceedingly rich, thickly wooded and in high cultivation. Upon a projection of land, forming the southern extremity of this little bay, which with its bold and graceful curvature, and its golden sands kept in perpetual agitation by the surf, has been pronounced to be

<sup>&</sup>lt;sup>1</sup> The Rappot traditions relate that Mahmood was repulsed from Upneer by the Chohan prince, Beer Brehm Du, or Dhurungu, who lost his life in the action, T. R. n., 447, 4.51 [but, afterwards) Mahmood attacked Upneer, which was abandoned and the country around given up to devastation and plunder. The estadel, Gurh Beeth however, held out, and Mahmood was fooled wounded, and obliged to retreat by 'Nadole, another Chohan possession which he sacked, and then proceeded 'to Nehrwalla, &c. 12 448.

<sup>\* [</sup>Chamunds Raja died in a D 1010, fourteen years before the battle Bhuma was reigning when the Mahommedan invasion took place See note at the end of the chapter 1

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unrivalled in India, stands the city of Dev Puttun or Prubhas. Its massive walls of uncemented stones, pierced by double gates and defended by numerous rectangular towers, enclose a square possessing a circumference of nearly two miles, a ditch twenty five feet broad, and about as deep as it is wide, faced with masonry, and capable of being inundated at pleasure, surrounds the whole Its general plan, the mutilated images which here and there protrude, and the architectural ornaments which appear on numerous mosques or private houses still, in language that cannot be mustaken, proclaim the Hindoo origin of the city of Somn th through all the innovations of its conquerors The celebrated shrine of Muha Kal occurres a lofty and projecting rock in the south western corner of the city and close to the walls, whose base is washed by the ocean Its original design, and the gorgeous style of its architecture, may still be traced in the complete ruin which it now presents. For a considerable distance around the temple, the whole space is occupied by portions of columns, sculptured stones, and other fragments of the original building, and the wonderful solidity of its structure was, within a few years visibly attested by a battery of heavy ordnance, mounted upon its roof, to defend from the pirates who formerly infested this coast, the neigh bouring port of Verawul

Such is the present state of the far famed shrine of Somesh wur Muha Dev. but to behold it as it met the eye of the army of Islam, we must recall its lofty spire rising far above the blue horizon of its ocean background the tawny banner of Shiva fluttering from its summit, the porticoes and pyramid like dome, the courts and columned aisles that surrounded them. and the numerous subordinate shrines which, as satellites, heightened the splendour of this chosen dwelling of the ' Lord of the Moon '-all now levelled with the earth, or built into the walls of mosques, runed in their turn or into the humble dwellings of mortals 1

Notwithstanding the rapidity of his approach, and though the country which he had passed through had been undefended.

<sup>1</sup> This description of Somnath is from Tod's Nestern Ind a, and Kittoe's Notes on a Journey to Gurnar, Journal of the Bengal Branch of the Anotic Society, vol. vil. p 865.

Mahmood found a host of men in arms ready to risk their lives for the protection of Somnath, and the punishment of the invaders Making a signal for a herald to approach, they proclaimed defiance, and vauated that the mighty Someshwur had drawn the Mohummedans thither to blast them in a moment, and avenge the insults of the gods of India. Next morning the green banner of the prophet was unfurled, and the Mohummedan troops advancing to the walls, commenced the attack. The battlements were in a short time cleared by the archers, and the Hindoos, astonished and dispirited at the unexpected fury of the assault, leaving the ramparts, crowded into the sacred precincts, and prostrating themselves in tears before the symbol of their god, implored his aid assailants, seizing this opportunity, applied their scaling ladders, and mounted the walls amidst shouts of 'Allah Akbar:' but the Ramoots, as easily excited as dispirited, ralhed in defence, and, before the sun went down, the soldiers of Mahmood, unable to retain their footing, and wearied with fatigue, fell back on all sides and retired

Next morning the action was renewed, but the assailants as first as they scaled the walls were hunded down headlong by the besieged, and the labours of the second day proved to the Mohummedans even more unsuccessful than those of the first

On the flurid day the princes of the neighbourhood, who had assembled to rescue the temple, presented themselves in order of battle within sight of the camp of Malmood. The sultan, determined to prevent this attempt to raise the siege, ordered a force to keep the garrison in check, and himself indivinced to give the enemy battle. The contest raged with great fury, and victory was already doubtful, when Wulliubh Seu the hier apparent, and his chivalrous nephew, the young Blucun Dev, arriving with a strong reinforcement, inspired their countrymen with fresh courage. Mahmood, at this moment, perceiving his troops to waver, leaped from his horse, and, prostrating himself on the ground, implored the assistance of Allah, their mounting, and taking by the hand a valent Circassian leader \* by way of encouragement, he advanced on the Raipoot hince, cheering his troops with such energy that, sahamed to abandom a king with whom they had so often

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fought and bled, they with one accord rushed forwards. Thus furious charge was not to be withstood; the Mohimmedans broke through the enemy, and five thousand Hindoos lay dead at their feet. The rout now became general—the garrison of Somnath, beholding the royal banner of Unhilware cast to the ground, abandoned the defence of the place, and issuing out at a gate towards the sea to the number of four thousand, made their escape, though not without considerable loss

Having now placed guards round the walls and at the gates. the victorious Sultan of Ghuznee, accompanied by his sons and a few of his nobles, entered the shrine of Someshwur beheld a superb edifice of hewn stone, its lofty roof supported by pillars curiously carved and set with precious stones. In the adytum, to which as external light penetrated, and which was illuminated only by a lamp suspended from the centre by a golden chain, appeared the symbol of Someshwur-a stone cylinder which rose nine feet in height above the floor of the temple, and penetrated six feet in depth below it Two frag ments of this object of idolatrous worship were, at the king s order, broken off, that one might be thrown at the threshold of the public mosque, and the other at the court gate of his own palace at Chuznee Other fragments were reserved to grace the holy cities of Meeca and Medina While Mahmood was thus employed, a crowd of Brahmins, petitioning his attendants, offered an enormous ransom if the king would desist from further mutilation. Mahmood hesitated, and lus courtiers hastened to offer the advice which they knew would be acceptable, but after a moment s pause, the Sultan exclaimed that he would be known by postenty not as 'the idol seller,' but as 'the destroyer' \* The work of spobation then continued, and was rewarded by the discovery, in the vaults below the advium, of untold treasures

Having secured the wealth of Somnath, Mahmood prepared to follow the brave prince, Bheem Dev, who, as the Mohummedan historians confess, Ind, in las unsuccessful attempt to raise the siege, cut off above three thousand of the faithful, and who, after the taking of Dev Puttun, had thrown himself into a fort called Gundaba † at the distance of forty leignes from the despoiled shrine. The sultan on arriving at this fort

found it apparently impracticable of approach from its being surrounded on all sides by water which was only in one place forfable. Malmood however linving ordered public prayers and laving east his fortune on the Koran lavialed himself of the low state of the tide to enter the water with his troops and reaching in safety the opposite side immediately commenced the attack. Bheem Dev field at the approach of the Moliummedans and the assailants obtaining easy possession made dreadful havoe among the defenders of the fort. The women and children were made captive and the spoils of Guidoba added to the tessures of Moliumon.

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The Sultan thus vectorious returned to Unbilwart where it is probuble that he prissed the ramy senson. He found the soil of that place so fertile the air so pure and salubrious and the country so well cultivated and pleasant that it is said he proposed to take up his residence there for some years and the make it his capital conferring the government of Ghuznee upon his son the Prince Mussood. His imagination was dazzled with stories which he had heard of the jewels of Ceylon and the mines of Pegoo and as he was almost childishly fond of amassing precious stores he is said to I was seriously intended to fit out a fleet for the conquest of those regions but the more sedate counsel of his officers diverted him from his scheme and yielding to their addice he consented to return to his native kingdom.

It was, probably these misfortunes of his country, inther than the reported Incestious connection with his sister which induced the pleasure loving CI unoond Raja to resign the sceptre of his rice. However this may be, his name no longer appears and wl en the attention of Mulmood and his counsellors was turned to the discovery of nn eligible person to be invested with authority as the Sultans tributary in Goozerat the choice appears to have lain between the two brothers Wullubli and Doorhubl Sen. The heir apparent he was represented was very wise and learned all the Brahmus having great reliance in his wisdom. He had been it was urged already invested with power in a particular district.

<sup>1</sup> The Mol ummedans use the Koran as school boys sometimes apply to the Sortes Virgle, —Cel Briegs a Rote \*

and was so upright and trustworthy, that having once taken upon himself the payment of tribute he would without fail, remit the annual payments to Ghuznee Others contended that the government should be conferred upon Doorlubh Sen. who had been employed in studying philosophy and in mortifying the flesh—but their opponents stigmatized him as an evil disposed person, who had fallen under the displeasure of God. and whose seclusion from the world came not of his own choice, but had been adopted with the view of saving his life, after his brothers had several times confined him for attempts upon the throne To these arguments the Sultan replied that had the her apparent presented himself to request the government he might have consented to grant it, but that he nould not confer so large a territory on one who had neither done n service nor even paid a courtesy Doorlubli Sen, ' the ancho-'rite,' was therefore selected, and having been invested with the government of Goozerat, bound himself to the payment of a tribute-equivalent to that of Kabool and Khorasan He petitioned the Sultan however, to leave him some troops for his protection, asserting that Wullubh Sen would undoubtedly attack fum before his authority could be thoroughly established This consideration prevailed nith the Sultan to form a design for reducing Wullubly Sen before he left the country, and that prince was in a short time seized and brought as a prisoner to Mahmood

The Sultan having now passed upwinds of n year in Goozent began to think of directing his steps homewards, and at the request of Doorhubi Sen he determined to carry the heir apparent with him to Ghuzace. The route by which he livid advanced was however, occupied by the unconquered Bheem Dev, and his nilty Veesul Dev. the Hap's of Ujmeer Tie Moslem force was by this time reduced by the casualties of war and clumate, and the Sultan, instead of risking a further encounter determined to attempt a new route by the sands to the east of Sindh. Here also he encountered deserts in his nurrich, wherein his army sufficied greatly from water, and his numerous cavally found themselves destinite of forage, for three days and nights the army was misled by a Hindoo guide, in a sandy desert, many of the soldiers died raxing mad

from the intolerable heat and thirst, and the guide, submitted to the torture, is said to have confessed himself to be a priest of Somnath, who to reverge the injuries done to the temple, had thus endexvoured to accomplish the ruin of the Moslem army. The king ordered his execution, and, it being towards evening, fell prostrate before God, imploring a speedy deliver ance. A meteor, says the Mohummedon historian, was immediately seen in the north, towards which direction he shaped his course, and before morning found himself on the border of a lake or pool of water.

The conquerors of Somnath at length reached Mooltan, and from thence returned to Ghuznec.

The account of Mahmood's expedition to Somnath is from Brigg's Ferishta, the Ayeen & Albery, Bird's Mirat Ahmad, Elphinstone's India, &c.

Raia Chamoond for as he is there called. Jamund) is expressly named hy the authors of the Aucen & Akbery, and Mirat Ahmadi, as the prince who ruled at Unhilwara when Mahmood of Ghuznee took nossession of it The Hindeo legends, as we have seen, make no mention of Mahmood s invasion, but they represent Chamcond to have survived his son, Wulluhli Sen There can, we think, be little danger in assuming Wullubh Sen and his brother, Doorluhh Sen, to be the two ' Dabishleems,' spoken of hy the Mohummedan historians, and Bhram Doy can be no other than Bheem Dev There is some difficulty in assigning their different parts to the two brothers. Wullubh and Doorlubh. All the accounts agree in making the short reign of Wullubh Sen to have immediately followed that of Chamoond It would seem to be proved, by the copper plate inscription. quoted in the note at page 60, which, in giving a list of the Kings of Unhilwara from Mool Ray I, to Bheem Dev II, makes no mention of Wullubh Sen's having reigned at all, that Doorlubh Sen was the prince who maintained himself on the throne Supposing Chamcond to have resigned in favour of his hear apparent, Wullubh Sen, and this latter to have appeared with Bleem Dev m arms against Vahmood, and at no time to have tendered his submission, all which is probable in itself, and, we think, fairly inferril le from the Mohummedan accounts, taken in connection with the few facts handed down in the Hindon legends Mahmood would then naturally have selected Doorlubh Sen as the more fitted person for his tributary government Doorlubh would, no doubt, have had a party in his favour, as ugainst his brother, even among their own countrymen, but supposing the heir apparent to have been the prince selected by Mahmood, it seems difficult to account for his nervous apprehension of being supplanted by his brother in what illo majority must have acknowledged to have been no more than his rights Besides, it appears to us, that the Mohummedan histo ians, in the whole story, point to a departine from the strict line of succession in the selection of 'Dabishleem, the And onte'. In this view we are compelled to reject the story of the revolution which reversed the destines of the parties, and consigned the anchorite to a dangeon which he had himself prepared, although, as Mr. Elphanstone has remarked, 'it is by no means 'improbable in tiself, and stoot treap pactice of the hypocritical humanity' of a flindon priest in power, to have been invented by a Mahometan 'antho.'

The fact mentioned to the honor of Wullubh Raj, by the author of Rutan Mala, his fidelity to his word, is the very point urged by Mahmood s

advisers in favor of the candidate who was rejected

There is a still greater difficulty in regard to the dates, which wo will state, though we can ofter no solution—it was in a D 1024-5, according to the Mohammedan accounts, that Makmood effected his conquests in Cooperat, but the Hindoo authors place the accession of Walliabh Sen (Non reserved aux months) and of Doorliabh Sen in a w 1010, and that

of Bheem Day in 4 n 1022 I Forbes involves himself in an endless muddle by accepting Tirishta's statement that Chimunda was reigning at the time of Mahmud of Ghazm's invasion This is quite wrong Ibn Asir (a D 1160) is the earliest authority, and he states that the reigning king was Bhime I We can see clearly from the Desafras what happened Chamunda was anyous to abdicate, and nominated Vallabha, the I wingid, as his successor But Vallabba, before he could take up the rems of govern ment, died of smallpox during an expedition against Malwa a D 1010 Hence he never reigned at all Chamunda then nominated his second son Duriabha as Rays Duriabha reigned from 1010 to 1022, when be in his turn abdicated, or was forced to abdicate, in favour of Bhima, his nephow (For relationship, see Appendix to Chapter IV, where a genealogical tree is given! Bhims was the hero of the invasion he fled before the Mahommedan forces, but attacked them as soon as they started to retire Durlabha man have been made governor by Mahmud of Ghazm, but the story of Dabhishm the Anchorite, and also that of the Brahmans who decoyed Mahmud into the desert, are rejected as folklore (Gazetteer, p. 109, n.) The latter legend is like the story of Zopyros (Herod III 134)

### CHAPTER VI

#### DIFFEM DES I

The trunscetons of the reign of Blueen Dev I (a. D. 1022-72) are given in outline by the nuther of Drygdshrdy, an authority, who though by an means free from the usual Handoo vice of suppressing whitever is not altogether favourable to ble own party, is still of value from his contiguity to the period of which he treats, and from the suggestiveness of his accounts and the means which they afford for the arrangement of materials drawn from different sources

"Bleem Dex," says Hem lebaryn, "ruled In a good manner, 'and refused pardon to the crume of inconlinency. He appre-bended theses eleverly, and punished them, so that the 'affences of depredation diminished in his reign. He preserved 'life very exceedingly, so that even the wolf in the forest 'was restrained from taking life. Some kings who had lied 'from fear of their enemies took shelter with Bheem, some kings took service under his standard, thence he nequired 'the title of Raja of Rajas. The Kings of Poonim's and 'Unders sent lim presents, his fame spread into Mugudh 'nko; poets celebrated lide exploits in verse composed in the 'Magudhee and other languages, from which his fame was a 'apread abroad that the Indubitants of distant countries knew

Once on a time it was told to Blicera, in his spics, that the 'sindii Haja and the Raja of Chedee' nlone on the earth 'despised his fame, and that they caused books to be composed 'to his disputies. The Shoth Haja, it was said, also used 'to his disputies.

<sup>1</sup> Chefe has been conjectured to be the modern Chan tell in Gon Janua. It was the country of Sudoopal, if a rarmy of Sires Krishn. [Croding as the country of Sudoopal Change and Change

threats in regard to Blicem The strength of this prince was only equalled by the ambition of his projects. He had subdued only equated by the abundant of my projects. The first amounted the Raja of Shreshan, with many other lords of fortresses and princes of islands. Bluen, when he heard these things sending for his ministers, began to consult them upon the 'matter. Soon he collected an army and set forth. In the 'Puniab, which was contiguous to Sindh, five rivers flowed 'together, the volume of which rolled like a sea It was owing to the strength of these floods, resembling a strong ' fortress, that the Sindh Raja slept in peace, laying conquered his enemies The army of Bheem, breaking down bills, with ' great stones thereof began to build a bridge which, as it pro ceeded towards completion, forced the waters of the stream to divide and take another changel, as milk holls over when 'placed upon the fire Trees, both green and dry, and earth 'When Blicem beheld the wark approveling completion he 'was pleased, and, to make all happy, he caused sugar and 'other luxures to be distributed among his troops. Then, 'crossing the bridge, he advanced with his army into Sindh, the raja of which country, whose ame was Huamosh, the raja of which country, whose ame was Huamosh, coming to oppose hum in fight, a contest easied. The moon desceaded Blicem fought vallantly, and, taking many prisoners, subjected to himself the Baja of Sindh.

Bleem Des next went against Chedee, subduling the rajas through whose territory he passed Kurina, the Raja of Chedee, when he heard that Bheem was approaching collected an army of hill men and barbarians, but us he hall heard of the fame of Bheem, and felt that he was not to be consquered, he was unwilling to engage him and sought rather to come to an agreement Meanwhile his horsemen and foot soldiers advanced prepared for the fight, and the royal drum and other warlike instruments were sounded. A servant of Bheem Devs, named Damodhur, was, at this time, sent to the camp of the Haja of Chedee to offer him peace on his consenting to pay trabute. Damodhur represented that his master had subdued many princes, the Raja of Dusharmu, the Raja of Käshee, and others, also that the Haja of Gujbundh, by name Bhudt Bhut, lad come from a distant

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country to signify submission, that Tunteck, the Raja of ' Tehng had thmwn away his arms and paid obersance, that the Rain of Unodhya who never before paid tribute to any one had given up to Bheem the treasures which he had taken from the lying of Gord . Kurun Rain, after some deniur agreed to follow the example of the great princes he had been told of and make submission to Bheem and Dimodhur was sent back to the King of Unbilwark bearing presents from the Chedee prince, consisting of gold, elephants, a horse as swift as the wind, and other valuables and, in addition, a gold btter which Kurun had taken from Bhol the Raja of Malwa With these offeriors the successful ambassador returned to Bleem Dev. who assenting to the terms that had been pro-\* posed crused them to be confirmed by his ministers, and then \* marched back in triumph to Unbilward - There he was jos fulls 'received by the people, who had dressed themselves la boliday attire and adorned their city as on a festive day; for 'Hicem was a favourite of his subjects, because, in his reign they suffered no calamity, being not only protected from secret depredators, but also fmm the open enemies that might

\*have brought the harrors of fire and plunder to their towns \* Such is the account given by Hemachiryn - He is borne out he other authorities in the connection which he asserts between the fortunes of Bleem and those of the celebrated Ithof the Baja of Malwa, and of a more eastern prince, named Kurun, and his albision to wars in the Puni ib and Sindle may have reference to the contest carried on in his time between the Hindoos and the followers of Modood, the Sultan of Ghuznee, for the expulsion of the Mohummedan from the 'land of virtue,' though, in this latter struggle, it has been elsewhere asserted that Rheem Dev took no share, but, on the contrary, by his refusal to do so drew upon himself the arms of the confederated Rajpoot princes We now turn to the relations of these events afforded by other authorities

The Purmar King of Malwa, Shree Singlibhut, being at the

<sup>&</sup>lt;sup>1</sup> [The Parmirs dynasty of Malwhor Lijeln was founded and notify one hishparaja. Malja, the extention thatine, was hilled by Tallapa, an assarted in connect to p. 72. He was avereded by the nephron Phoja, and 1018-1000. For procedury see p. 112, a.]

time sonless, adopted a founding, to whom, from the fact of his flaving discovered him in a thicket of Moonj grass, he gave the name of Moonj Singhibhut afterwards had a son named Seedhul At the close of his life Singhibut announced to Moonj his intention of making him his successor, and, at hie same time, informed him of the facts which attended his birth and adoption, urging him to live in affection with his brother Seedhul

Seediful Moonj having succeeded to the throne, with the aid of his wise minister, Roodraditya, increased his territories, but writer and the series of the last instructions of Singlibhut and the secret of his birth, and expelling from Malwa Seedhut the legitimate heir to the throne. This prince appears to have given Moonj provocation by turbulence of spirit and by refusing obedience. He retired for a time to Goozerat and lived at Kisshrud (probably Lisindta Palarce, about fourteen miles from Ahmedabad) where he founded a village. Seedhul, however, subsequently returned to Malwa, and was favourably received by Moonj, who assigned to him an allotment of territory, but this agreement did not long continue, and Moonj subsequently seized upon Seedhul and impresented him, putting out his eyes

The celebrated Bho; was the son of Seedhul He became in his youth shifful in martial evereises as well as learned in the shastras, but the astrologers drew upon him the anger of Moon; Raja by a too flattering horoscope, which predicted as

follows -

'For fifty years and five, for six months and three days 'Bhot Raia shall entoy the Dekkan with Goud'

The king, fearing that the accession of Bhoj should evalude his own son from the throne, determined to put him to death. Those who were employed for this purpose, however, failed in its execution, being won over by the beauty and virtues of Bhoj. When the king demanded of them an account of their commission, they intimated to limit that it had been completed, placing at the same time in his hands a paper with which they laid been charged by Bhoj. It ran thus—

'King Mandhuta, the ornament of the Golden Age, has 'perished, where is he who bridged the mighty occan—the

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'destroyer of the ten handed Rawun? Yoodishteer also, and 'other great princes have all of them set, but not with any 'one of them has the earth passed away I suppose with you 'it will bass'

Moonj on reading this verse was struck with remorse, and wept many tears reproaching hunself with the slaughter of the loy. He was then informed that the life of Bho jud not been sacrificed, and, delighted with the intelligence, he sent for the young prince and caused him to be installed as 'Yoov Raj,' or heir apparent. Moonj according to tradition, signalized his penitence by performing a pilgrimage to the country lying on the cast of the lesser Runn of Kutch, which is called by the Brahmins Dhurum Arunya, where he founded a town which is still called Moonipoor.

The king now prepared for an expedition against Teilip Dev, Raja of Tehingana <sup>1</sup> He was in vain dissuaded by his minister, Roodradtya, who remanded him of former disasters sustained in similar attempts, and repeated to him an old prophecy, which predicted destruction to the King of Malwa who should pass the Godavery. His remonstrances being disregarded, Roodra ditya, full of unclancholy greentiments retured from his employments and soon riter entered the funeral fire. Moon Raja obstinately sought his fate, and having engaged the army of Celip Dev, was defeated and made prisoner. He might even then have effected his escape hy means arranged by his minister, luit, having confided the secret to Minialwidee, the sister of Telip Dev, with whom he had formed a connection while in confinement, he was hetrayed by her. Moony was now subjected to the most ignominious treatment, and at last carried to the place where the lowest eminials were executed, and there, beheaded, his head being set upon a stake near the palace of Telip Raja, to be destroyed by carrino birds.

Moonj Raja is said to have written a geographical description of the world, which was afterwards corrected and improved by Raja Bloj. His patrinage of hterative seems to have been the most conspicuous point in his character, as is evidenced by the remarks made on his death. — When Moonj, the recumilation of good qualities, perished, wealth depirted to the

See foot note at page 52

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'presence of Shree Krishn (the husband of Lukshmee the goddess of wealth), valour to the house of Shree Veer, but 'Survawutee (the goddess of hterature) was left without 'support'

Moont was succeeded by Shree Bhot Raja, who was a contemporary of the Sohinkhee Bheem Dev I of Unbly ara In Bhoj the chromelers have met with a king who entirely filled their interested outline of the duties of a sovereign. He is represented to have continually reflected upon the facts that fortune is unstable, and life as transitory as a wave, and to have urretically deduced from these meditations the necessity of giving to all comers Beggars players, Brahmins, thieves, who had penetrated into his palace for the purpose of robbing him. were the equally welcome recipients of the generosity of Shree The ministers who sought to restrain his profusion were disnussed, and Bhol debelited himself with the idea that he had surpassed Bulce Rays, Kurun, or Vikrumaditya, and had given such gifts as before had been given by none. His extravagance, however, seems to have been its own cure, for having met with a poet who as fast as he was recompensed for one brilliant culoge composed another of still exceeding sub limity, Bhoj Raja was at length forced to allow himself fairly conquered . and, as his last resource for maintaining an equality with lus too devoted admirer, was compelled to enjoin upon lum sileuce

Bheem Dev appears to have sent ambissadors called Sandhee Vigrahech or makers of wir and peace, to seek the alhance of Bhoj, but the negotiation had no better effect than the evchange between the rival sovereigns of verses more highly seasoned than courteous and though Bhoj might have been supposed to have been more fitted for such n contest than the active warner of Unbiwari. Bheem Dev must be admitted on the whole to have might make a decided advintage.

Once on a time a scarcity having ansen in Malwa Bhig Raja prepared to mivide Goozent, but he was diverted from his purpose by Bheem Dev a ambassador, Damur (the Dâmodhur we suppose of Hemichirja), who contraved to resuscrite the anexest kind with Teday, Reys of Telmgana, and this princip repaining to made Malwa, Bhoj was glad to make peace

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Subsequently, when Bheem Dev was employed in an expedi tion against Sindh (probably that to which allusion has already been made) Bhoj Raja seized the opportunity to attack Goozerat His forces were led by an adventurer named Kool chunder, who had promised to fulfil the prophecy recorded in his sovereign s horoscope by making bim master of the Dekkan and Goud Koolehunder penetrated to Unhilpoor in the absence of its sovereign, and, having sacked the city, sowed shell money at the gate of the palace, and at that where the gong was sounded, and extorted a sue putira or deed of victory, with which he returned to Malwa Bhor received him with honor, but blamed him for sowing shell money among the ruins instead of salt, adding that he had produced an omen which portended that the treasures of Malwa should, at a future time, be carried to Goozerat The prediction was, as we shall see, fulfilled in the time of Yushowurm, a descendant of Bho

Bheem Dev is said to have paid a secret visit to the court of Bhoj, disguising lumself as one of the suite of the ambassador Damur, but no result appears to have followed the adventure At unother tune Bhoj while worshipping at the temple of the goddess of his race, near the gate of the city of Dhar, was nearly surprised and made prisoner by a party of Goozert horse who had ventured so far Into his territory. The two princes appear, indeed, to have been hostilely opposed to each other throughout their regers

One of the most superb of the marble shrines of the Jain religion which adom the 'Dailwara' or region of temples on the table land of Mount Aboo, is that which, as its inseription shows, was erected in A D 1032, by Veemul Sha! As trudition asserts the ground was formerly occupied by shrines of Shava and Vishnoo, but the Sha giving this the preference to any other site upon Mount Aboo, and calling in the aid of

<sup>1 (</sup>For the temples at Wount Abu, see \ A Smith History of Fire Art in Ind a and Ceylon (1911), 1 32, Plates vi, vii.]

Lukshmee to gam a triumph for his faith, offered to cover with silver coin as much ground as he required for the sacred edifice which he contemplated erecting His offer was accepted , and the orthodox divinities were now for the first time on this their sacred ground supplanted by Adeenath The prince who then held the towers of Uchuleshwur was Dhundoo Raj Parmar, descended through Kanhur Dev from the warner who had issued from the pit of fire. The capital of Dhundoo Rai was Chundrawutee poor, the rums of which still remain ancestors, as we have seen, neknowledged the supremacy of the kings of Unhilwars, but Dhundoo Raj, as is stated in the inscription, had quitted the service of King Bheem Dev, and allied himself with Bhoi The Sovereign of Googerat had thereupon sent Veemul Sha to exercise the office of his Dund putee or vice gerent at Aboo, and it was while he was thus employed that the Goddess Umba Bhuwance appeared to the Sha in the night time, and ordered him to erect a temple to the Youradee Nath \*

It was the same Veemul Sha who also erected the temples at Koombhareea on the hill of Arasoor near the celebrated shrine of Umba Bhuwanee They are smular in construction and in magnificence to the temple of Dadwara, with which they are supposed to be connected by a subterranean passage The traditions relation to them will hereafter be narrated

At this time a raja, named Kurun reigned in Dahul laod, the modero Tipera † and over the swered city of Kashee, or Benares He was the son of Queen Demut, distinguished for her religious observances, who lost her life in giving him birth. Being born under a good star, this king extended his territory towards all four points of the compass one hundred and thirty six kings worshipped the lotter feet of Kurun.

Envious of the fome of the lord of Oojem, Kurun prepared to attack Bhoj, and, in that view, arranged an interview with Bheem Dev at a frontier vallage, and procured from him a promise that he would make a diversion by attacking Malva from the west Bhoj Raj, assailed by the two kings and unable from indisposition to take the field against them contented limiself with occupying by loss troops the mountain passes leading into his country. Damur was at this time employed by

his sovereign as his representative in the cump of Ruju Kurun Bheem Dev having disputched a messenger to Damur for intelligence, the ambissador taught him a verse which he reneated on his return to the King of Goozcrat —

'The fruit on the mango tree is fully ripened the stalk has become loosened, with much wind the bough shakes the end

'I know not '1

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When Bleem Dev heard this verse he determined upon remaining inactive

Bhoj Raja finding that he must journey to another world performed the religious duties suitable to that state, and daviding the management of his languou among his servants, gave them orders to place him in his funeral ear with his hands extended beyond it to denote that he carried nothing with him He then attained Paradisc

Having been informed of the death of Bhoj Kurun Raja advanced upon Dhar, which he destroyed, taking possession of the royal treasury D mur on the part of Bheem Dex, now laid claim to a share of the spoils, and it was arranged that the revenues of the temples of Malwa should be the property of the Lung of Goozcat

The attention of the successors of Sultan Villmood was for many years occupied with intestine fends, which prevented their active interference with the affairs of India , and thirteen years after his death, his grandson, the Sultan Modood, being then upon the throne the Hindoos found an opportunity of making a grand effort to shake off the voke which oppressed In the year A D 1043, according to I crishta the Raia of Dellu, in conjunction with other Hindoo sovereigns retook Hansee, Talinesur, and their dependencies from the governors to whom Modood had entrusted them From thence the Ramoots marched towards the fort of Nuggurkot, which, after a same of four months, the garrison, distressed for provisions and desprining of succour, was compelled to surrender The God of Nuggurkat was induced to grace with his presence the recovered shrine, and so great was the enthusiasm encited by this triumph of their rebaion, that thousands of pilgrinis lauried

See the Bhow s note before the battle of I amput As Ics , in, 155 'The cup is now full to the brim and cannot hold another dron.'

thather from all parts of Handoostan to present their offenings of gold and silver and jewels, and to restore to its pristine splendour the temple of the fort of Hicem

This success gaie such confidence to the Rajpoot chiefs, that though before this time, as the Moslem historian asserts, they, like foves, durst hardly ereep out of their holes for fear of the Mohummedan arms, yet now they put on the aspect of hons, and openly set their masters at defiance. Three rajas, with ten thousand horse and an innumerable army of foot, invested Lahore. For seven months the Mohummedans exerted themselves to the utmost, defending, street by street, the runed town, until at last finding themselves on the point of being overpowered, they bound themselves by an orbit to victory or martyrdom, and sallying out in order compelled their enemies to retire.

It was Veesul Dev, the Chohân King of Ujmeer, who, according to Hindoo nuthorities, headed this confideracy The King of Uhiliwara was, it is said, mysted with the other princes of the land to join in this last united stand for the religion and liberties of the Hindoos, but though in formed days, when the destroyer of Somnath was at the threshold, Bheem Dev had combined with the Lord of Symbliur against the common enemy, the ancient jealouses between their houses prevented him from following where the Chohan sovereign led, and the forces of Goozean were mactive, while Veesul Dev led his troops from trumph to trumph, and won for hinself the right of inserbing on his monumental pillar the proud boast, that he had made 'the Land of Virtue' once more what its name implied by the externination of the berbarans'

The conduct of Bheem Dev involved his kingdom in n war with the successful confederates, which, together with other neuclants in the story of the sovereign of Upiner, forms the subject of one of the sixty nine books of the poem of the Bhdrot Chund, which we now propose to Introduce to our readers

'The sages,' says the Rapport bard, 'produced at Aboo,

' Vale 4s 1cs, vn., p 180 [For Vasala Deva s inscription, dated Samvat 1220 = a n 1153, see Prinsep a Leasys (ed Thomas, 1858), vol 1, p 32s, and Cunningham, irchaed Survey Rep (1871), vol 1, p 156]

from the fire pit, a man to whom they entrusted royalty off his race spring a great and religious king, nanced Balun 1 His son was Veesul Dev It was Friday, the first day of the month, the light half of the month the month Wyesbal, when Veesul mounted the throne The thirty six races assembled—the regenerate ones and the bards. Veesul was presented with the royal umbrella, he received the math of sovereignty on his forehead, the Brahmins repeated Veds and verses of rower

'When the umbrella was placed over the head of Veesul
'the Brahmuns prepared the pt of fire sacrifice, placing therein
'fice arrows. The smole assued—the flame burst forth, the
'Brahmuns, repeating charms, performed his enthronement,
'giving him their blessing, the assembly cried, "Be victorious,
'be victorious! Veesul, earth protector!"

Veesul enjoyed as happy a state as that of Indra, he restored justice and fame. In Ujmeer nugger twelling—lus enemies subduing—Veesul reigned a pure reign. Many implify cities he took, in his reign the world seemed to be covered by one umbrell.

'He adorned the city as if it had been adorned by the

\*architect of the gods Abandoning irreligion, he caused religion to flourish, sinful deeds he sought not to perform 'He exacted only his rights—without right he indulged not his avarice, the four castes were subservent to the Chohan, the thirty six races served him \*Vesul Raja the religions,

was resplendent as a Dev upon the earth
Once on a time, Vessul the king bunted deer in the forest

Seeing a place well adapted for the purpose the desire of constructing a tank arose in his mind. He examined the good place, where the streams flowed from the mountains, where the forest was good. He sent for his principal mains.

<sup>&</sup>lt;sup>1</sup> This is the Beer Beelum Dev of Colonel Tod, who defended the Gurli Beetli or hill fortress of Upineer, against Mahmood of Guznee On the Illiar of Sercos Bhsh, wide As Res, yn P 180 has names written Vella Deva or Vel Dev, the V and B being synonymous Thus Vecsni Dev is commonly called Beesul Dev

<sup>&</sup>lt;sup>2</sup> The four castes are the Brahmus Ashutrers, Vaishyas, and Shoodras The thirty six races are the Rapport tribes I de Conclusion.

ter, "Cause a reservoir to be made here such as that of Pooshkur \* Having given this order he returned home ' 101 without limit arose in his mind Upon a throne he sat 'like Yoodishteer the son of Dhurum, did Veesul, the Indra of the world of men Over his head an umbrella, on each side horse hair t fans waving he was very beautiful to the sight —like Ushweenee Koomar The thirty six races then 'assembled-the Putasurs the Tanawurs valuant. The Line 'called them into his presence he presented them with betel nut The minstrels in their verses celebrated his praise, the king smiling bent his head, the assembly shone like a constellation , the Chohan in the midst like a moon With complements he dismissed them all As they retired the bards pranounced a blessing When a watch of the night 'had passed the raja retired within the palace Camphor sandal musk and other perfumes scented the place. It was redolent of precious essences which had been strewed upon 'it An apartment well colored fit to inspire pleasure received the raja. He sent for actors for singers and other 'amusements He enjoyed the society of the Purmurs daughter the favonte queen who in beauty and youth resembled an Upsura who was dear to lum as his life whom he forgot not for one moment. No other fair one did ' he ever look upon '

The Purmar queen gave birth to a son named Sarung Dev who was sent on attruing a sufficient age under the care of the Kayuth Keerpal to the town of Sambhur the favorite of Sakumbhuree Devee which was assigned for his residence A suitable bride was soon provided for him—'The daughter of Rawur Dev Raj Gouree by name abone by the side of 'Sarung Dev, as Rutee beside Ram'?

Under these happy auspices the reign of Vesul commenced but his prosperity was afterwards more clouded and the chronicler represents him as driven from his throne apparently owing to the jealonsy created in the minds of his other wives and their kindred by his exclusive preference of the 'daughter' of the Purmar' By the aid of Slava however, Vesul regunded his power, which he seems thereafter to have used in

<sup>1</sup> The Cupid and Psyche of the Hudoos

so tyrannical a manner, particularly by giving himself up to an unbridled list, that his subjects, in despair, threatened to retire

in a body from the country 'The inhabitants of the city thronged together to the house

'of the minister "Calamity falls upon all both men and women-we will not remain here-we will depart in anger" The minister soothed the enriged people, and in conjunction ' with the council of their head men and the wives of the raja, 'approached Veesul "To protect the land, ' said they, 'a 'prince should travel about it On the earth there are many rayas, n great sovereign should attack and subdue their

'cities and territories to destroy such thorns" The raja un derstood the object of what they had said 'The flame which has been excited in me singer you. Well, I will do what you have urged, I will send for Keerpal, and to whatever countries you may think fit to go, I will mount and accom-'pany you' He gave the order to all the ministers and sent

'for Keerpal Trom Sambhur he came to the city of Unicer' On his arrival he touched the feet of the king, he placed n sword before him as an offering The hilt and the scab bard were studded with jewels The raja bound it on his bound, the skilful in varieuration pronounced the omen to be good The raja said, "As this omen has been granted to

'me, I will draw my sword in all the nine divisions of the 'cartle the whole world I will subdue, I will make tributary truas, be they as firm as Meroo Hear, O Keerpal, my speech Providing treasure, prepare to accompany me-at

the Veesul Surowur patch our tents" To the ten direc tions he sent summonses . Let all come and meet me at 'Umcer' Muhunsee Purechar came and joined his standard. the chief of Mundowur touched his feet, all the Gabilets came, crowning the assembly Ram Gour, the Toonwur. ' Pawa's \* lord, Muhesh the lord of Mewar, the Molni of Doonapoor 1 came with his followers, the Buloch too brought his infantry, the King of Sindh flying went to Sindh, the ' King of Bhutner sent presents, the clue's of the country as

far as Mooltan hastened to join him. The order went to The Mol ils are a branch of the Chohans descended from Manik Rac

-Tod s Rayasthan, u, 1449 Vede this passage idem, ii, 1454

'Jesulmer, all the Bhoomee's great were submissive, the 'Yaduv, the Wagheli, the Moree, the great Goojur, re 'snonded to lus call From Unturved came the Loorumbh All the Mairs submissively touched his feet. Jeyt Singh. obeying the order, set forth, the cluef of Tuchitpoor he brought with him Many Purm irs mounted, the Dors came 'to follow him; the Chundails, the Daheemas, worshipped Shaking his award he made all the Bhoomeens sub missive No Solunkhee came to pay obeisance, they stood 'aloof, sternly grasping the sword Perceiving this Jeyt 'shee, the Golwal, spoke "Leaving a force at Uimeer to 'protect our homes and city, let us advance-the Chalook 'cannot escape' Stage by stage advanced the warnors by
'the way of the mountums the rap advanced to strike his
'first blow at the Solunkhee Many forts he levelled with the earth He took Jhalor and destroyed its castle, to the moun truns and the forest the enemy retreated Ascending Abou he beheld Uchuleshwur, Wagur he subdued, Soreth, the 'land of Girnar, he found tribute and salutations-he found and battle

'In Gonzerat—Ind of the secenty towns, was the Clubiol Row, Dalook the warnor Hearing the news, Bulook mounted and came, he worshipped Shava and Doorga his speer he took upon his shoulder. With him he had thirty thousand horsemen, severnly elephratis streaming with honey, 'at a lergue s distance he made a halt. The Chohan heard the noise—heard the noise, did Veemi the Jung of the Chilook Rows advance. Calling for a charger, he mounted, he 'caused the royal drum to sound, setting his army in army, he moved norward, the sound of his approach reached the 'camp of the cnemy. With severity thousand soldiers he 'came on, it seemed as if the enchet in some rany scason 'raised their humming noise, shelds glanned, spears glit tered, the warnor was full of joy, the coward full of sorrow. Destroying the lands of the Chalook, on rollied the army as 'a rolling tide of the occur, cites, towns, and villages, all that earner in their way, they plandered.

'The Chilook heard the news Anguly at once he started up, as when a flame starts up without smoke Balook Rice,

an

the Chylook warrior, calling for water laved his body, he drank a handful of water which had washed the feet of 'Vishnoo Huree he placed in his throat "To day I go forth to conquer or to meet fate If I fly, may dishonour fall on my race In all this land is there no warrior that this ' Veesul has advanced without being debarred by weapons?'

'Shreekunt the bard, was sent to the enemy , he met Veesul Dev Chohân . Faising his hands he pronounced a benediction , he informed him of the movements of Balack Base 'When 'it is with kings that you should have to do why have you to do with subjects? You have done ill injuring them no 'Hindoo prince would thus act, cease to molest the subjects 'and return home—to Ujmeer depart and there reign. The 'Balook Raja has said 'I am of the Brilim race, it is my occupation to carry on war to fly were great gnef to me 'but the day of my death is a day of holday. The chiefs that are around me are of noble race. We will never retreat 'from before you. turn back, then, and abandon war-'let us not meet on the field of buttle " When the Choh in received this message he at once gave orders for sounding the royal drum Armour they placed on horses and on elephants, the warners assumed their armour. The two armies an proached within sight of each other—they seemed like billows
of the ocean bending their crests The Chohân formed n
'phylanx "Let us see whether the Balook Race is an Ubhee 'm mya' that he may break it What destiny has determined 'will come to pass'

'The two armies met, the warmors called to their friends "Brother, brother, strike, strike!" They fought and wounded 'cach other The Chalook s army gave back, the Balook Ruce came to their assistance He shook the phalany The Purce har and Galulot turned their backs the Purcehar fled to the position of the Toonwir, the phalanx was broken and col-lapsed At that time the Khundhar and Buloch advanced against Balook boldly, nothing regarding The warriors' sur

A phalanx of a peculiar form, called 'Chukravyooh in described in the Muhabharut as having been formed by the Kourny army. Ul hee manya the son of Urjoon, broke through six ranks of it and was slain in front of the seventh

coats were stained red, as if they played to gether at the 'Hoolee', they were bathed in gore. The elephants, stream 'ing with blood, shewed as brilbantly as pulsals' trees covered with scarlet flowers in the spring. Balook and Veesul, the king of men, perceived each other. It was as if the moon 'grew dum from being opposed to the sun. The Chilook rode on horseback, the Chohan was serted on an elephant, the two 'rays' fought a terrible flight, they crossed weapons with each 'other, when to the teeth of the elephant Balook urged on his 'steed. Night at last separated the warnors, returning each to 'his own tent they bestowed attention on the wounded

The next morning the numsters of the Chilook came to gether Without the knowledge of their sovereign they sent a message to the Chohin Pawas sorth learing this went to the rija Reerpal was sent for The Cholook's ministers came to meet them "Whatever property you may demand we will place it at your feet." The King replied 'Listen, I will leave a post here, in a month a time I will build a city—assent to this and bring your offering. Thus were the terms 'arranged The Chohan gained the field—the Chalook was 'wounded Veesul returned home again when he had founded 'Veesul'anger'.

The bard having carried Veesul back to Ujmeer, relates how that raja, returning to the course from which he had been reclaimed for a time, at last suffered the penalty of his vices, by the curse of a female devotee whose chastity he had violated, and, losing his human form, became an 'Usoor' or 'Danux,' an 'eater of the flesh of men' The common behef, however, was that he hid perished by the bite of a snake. The Purmár Rance burned herself with the corpse of her lord

The first act of Sarung Dev, Veesul's successor, was to place

YOL, I

<sup>&</sup>lt;sup>1</sup> The Hindon Saturnalis, in the course of which the revellers sprinkle each other with red water

and other with red water
The pulsah is a tree which bears red blossoms—the Bulea frondosa

<sup>[</sup>The pulsas tree is also known as that ]

\*\*Colonel Troi, Bestern India, p. 172, mentions that one stipulation of that treaty was that the Chalcok should give a daughter in marriage to evand Dow. He also mentioned, quading the Hauri Rass, a work-relating the exploits of a Chohân prace of that name, that Veesul Dov tool Prace Kurun son of Pays Bheen, pursoner\*

his wife, who was then pregnant in scenity at Rintimbor, the inaccessible fortress which was the sext of her own finally. He next turned his attention to the destruction of the D mix, who had taken up his abode at Ujmeer and in his fury and voracity, had rendered the place a desert, but he not only was unsuccessful in this, but himself fell a victin to the monster.

Ano, the son of Shrung Dea and Gourge, was more succesful He adopted however, an opposite course to that pursued by his father and instead of attempting to opnose the Danity in arms he submitted lumself to him and entreated his protection The demon was pleased with his humility, and having promised that Ano s race from father to son should reign in Univer, he rose into the sky and proceeded to Nigumbodh, on the Jumna, where he remained performing penances for three hundred and eighty years, until the time that Unung Pal Toonwur founded Delhi From the fragments of his body, no Chund relates, sprung the Samunts or Paladins of Prothecral (of whom here after), and the poet claims for himself an origin from the tongue of the Danuv Ano was succeeded by his son, Jesingh Dev, whose son and successor, Anuad Dev, was the father of Someshwar, the opponent of Bheem Dev II, and father of Pruthecrai

Bheem Dev I married Oodayumutee by whom he had a son named Kurun. This queen caused to be constructed at Untillibural a well, which hone of all the monuments of the race of Yun Raja still exists though ha a runed state. It is known as the Rance a well. Dheem Dev had also two other sons named Mool Raj and Kshem Raj both of whom were, it would appear, born before Kurun. The name of Mool Ray a mother has not been han led down, that of the mother of Kshem Raj way Bakool. Devee, who was probably a conculince and of low origin. The author of Prubundh Chantamine calls her a courtezan and asys she was purchased as a sixe by Rheem Dev. Kshem Raj is sometlines described as Hurcep if Dev, a name which he prabably acquired as a worshipper of vidnoo after ld's a terment into the position of an ascetic

The same Achieva tells the following story of the prince Mool Raj, which is curious as giving us a glance at the reveaue arrangements of the period of Bleem Dev I, and also

proving to us that the cultivator of Goozerat was then in character much what he is now in regard to his stubbornness when assailed with demands, as well as his sensibility to kind ness 'Once on a time, in a year when the runs had fuled 'in Goozerat, the householders (Koutoombeeks) of the grims, or small villages, of Dundahee and Vishopuk, were unable to 'supply to the king his usual share of the produce A 'minister (muntree the mehta of modern days,) who was sent to make enquiry, brought all the people whom he found pos-'sessed of property to the capital, and presented them to Bheem One morning, the prince Mool Rai who was cele britted for his truthfulness and fidelity to his promises was 'walking about in that place attended by a servant of the 'hing's When he perceived all these persons, alarmed, talk 'ing among themselves having mformed lumself of their case
'through the attendant who was with him he compassionated
'them with tears in his eyes Soon after, having pleased the 'king much by his skill in hotsemanship, he was commanded
'to ask a boon. Mool Raj begged that the householders
'might have their rent remitted to them. The king, with 'tears of joy in his eyes, both granted what he had asked and 'pressed him to seek a further boon for himself
'The people, on being released from confinentent, cume to

'The people, on being released from confinement, cume to touch his feet. Some of them remained to attend him con timulally, the rest, returning home, spread his praises far and with

'Shortly afterwards, that merciful spirit of his gained Mool 'Rry admission to the delights of Paradise.' The King and his court, as well as the people who had been released at his 'intercession, were immersed in the ocean of giref for his loss that the court, as well as the people who had been released at his 'intercession, were immersed in the ocean of giref for his loss they tanght, depressed the trunk of this elephant like sorrow 'The next year the husbandmen delighted with an abundant 'fall of rain, having obtained a plential evop of all kinds of 'grain, came to present to the Jing his share both for the past and the present year. Bleem Dev refused to receive the 'arrears but at the solicitation of the husbandmen, agreed at 'last to nominate, in conjunction with themselves, a jury who should arrange the matter to mutual satisfaction. The

CHAP, VI

both years should be placed in the king's hands for the erection of a temple, called the Treepooroosh Prasad, for the

happiness of Prince Mool Rail

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At the close of his reign, as the author of Dayashray records. Bheem Dev, following the example of Mool Raj, the first of the Solunkhees and others of his ancestors, proposed to retire to perform penances for the attainment of Paradise, leaving his throne to Kshem Raj, his eldest son. Kshem Raj, however, refused the proffered dignity, and said, 'I will not separate myself from you, but will accompany you to your 'place of retirement,' After some discussion, Blacem Dev and

Kshem Rai jointly placed Kurun on the throne, and retired, and not long afterwards Bleem became an inhabitant of Swerga.

Afflicted at his separation from his father. Kshem Rai withdrew to a pure place, called Moondeckeshwur, on the banks of the Surusyntee, no great distance from the village of Dudheesthul or Devthulee, which village Kurun Ram granted to the Prince Dev Prusad, the son of Kshem Rai, that he might attend upon his father in his religious sechislon.

# CHAPTER VII

RAJA KURUN SOLUNKHEE—REGENCY OF MYENUL DEVEE
——SIDH BÅI

GOOZERAY, during the regin of Raya Kurun (A D 1072 to 1094), enjoyed in everaption from foreign wars. It is said, that that prince continued the tributary expeditions, which has predicessors had already set on foot, into countries which would his supremace, but no mention is made of his having been engaged in a contest with my of the surrounding potentiates. Kurun appears, however, to have availed himself of the opportunity which was thus afforded him for consolidating the strength of his kaugdom by reducing the wild and inaccessible parts of the country, called the 'Mewas'

It is commonly believed that Goozerat was occurred from a remote period by rude tribes the descendants of whom still exist, who bore a general resemblance to each other, but of the nature of whose religion or government little has been even traditionally handed down According to Bishop Heber, they were unquestionably the original inhabitants of central and western India, and were driven to their fastnesses and desperate and nuserable way of life by the invasion of those tribes, wherever they may have come from, who profess the Brahminical reheion 'This the Raipoots themselves virtu-' ally allow by admitting in their traditional history, that most of their principal cities and fortresses were founded by such and such Bheel chiefs, and conquered from them by the chil 'dren of the sun' One branch of them sprung as the bards relate, from an ancestor named Bleel or hand, who was produced from the body of Venoo, a descendant of Octannat, who died under the curse of a sage Knayo enjoyed the royalty of the forests around Ahoo, and left a san named Ujanbahoo, who ruled over the same territory, and was very powerful From him came Goho, whose occupation was that of a ferry. man, and at whose house Ram rested when he first left

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Uyodhya From Goho descended all the Bheels, who are, however, subdivided into ten branches

The tribe of Kuyos are spoken of in the Muhâbhârut as

The tribe of Kuyos are spoken of in the Muhdbhdrat as resident in Goozerat When the Pandius took refuge with Vyerat Raja at Mutsyu nugger or Vyerat poor, which is beheved to have occupied the site of the present town of Dholka, they found there a queen of the Kaiyo race, named Soodeeshna, whose brother, Keechuk Kaiyo, was slain by Bheem Sen for an attempt upon the clustity of Droupudee This Kaiyo is represented as having lately returned conquering with his tribe in all the wars, and as having wasted the Treegurtt\* country belonging to Raja Dooryodhun, or his friend Sooslurma

A similar fabulous descent is given to the Koolees from Youwunashwa, the father of Mandhata Raja Their ancestor. Koolee, was brought up by a sage in the forest, and always led a ungle life, whence it happened, as the bard says, that his descendants, though in the towns they are of little importance. are lions in the jungle. The Koolees lived for a long time on the sea shore, in the neighbourhood of the Indus, but they were removed to the country about the Null by the Goddess Hingilz, and brought with them the earth nut called 'beerd,' which even in famine does not fail. They were called, at this time, Mairs, as well as Koolees, and Sonung Mair was their leader. He left twelve sons, each of whom became the head of a clan Nurwan, the eldest, established himself at Null Bowlee, where Hinglaz Devce took up her residence in a temple erected to her honor. This building has disappeared. but its situation is still pointed out on an island in the Null the ford to which is now called Hinglaz Ara 1 The second son, Dhun Mair, or Dhand, founded Dhundhooka, which was long held by his descendants, and became so powerful as to assume the title of rapa ' lifteen thousand were his foot-' soldiers, eighteen thousand were his horsemen, eight elephants 'shook their heads at the eastle of Dhand' The other brothers had each a village In these times, says the bard, there was not so great a population in Goozerat, but there was much forest, and the Bheels and Koolees lived in security. They were Jour Bo Br Ros As Soc. vol v. n 113

Don't no ne may me now, to v, p

doubtless then, as now, hereditary and professional plunderers, 'soldiers of the night,' as they describe themselves Raja Kurun Solumhee is the first ruler of Goozerat on record, who devoted his nitention to putting a curb upon these wild tribes—a task which has engaged the solicitude, more or less, of all his successors down to the present time

The predatory tribes have always had some of their prin cipal haunts in the country which stretches from the eastern side of the lesser Runn of Kutch to the river Sabhermutee Lurun Raia is said to have attacked a Rheel chieftain named Ash I, who hved at Ashapullee, now Ashawul, near the city of Ahmedahad and led an innumerable force of howmen. The Blicel was defeated and slain by Kurun who, in consequence of a good omen which had occurred to him, built in the same place a temple to a Devce, called Kochuruy, a name which is still preserved in that of a locality on the banks of the river immediately contiguous to Alimedabad Mercotoong (the author of Prubundh Chindamunee) goes on to say, that the Ling founded in the same place a temple to Jueuntee Devee the two temples of Kuruneshwar and Kurun Meroo Prasad, to his patron god, and a reservoir, called Kurun Sagur, or the sea of Lurun and also that he built a town, called Kurunawutee, and made it his residence

The situation of Kurunawutee 1 cannot be decisively insertuned, but there can be no doubt as to the proper position to be insigned to the magnificent reservoir, the Kurun Sagur Near the town of Modheyra, not many miles to the south of

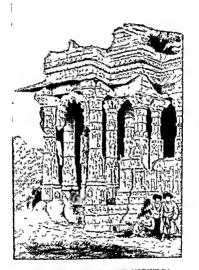
<sup>1</sup> The probability is that Larma exty stood on the six of that of his Mosiem mocessor, Shah Ahmed The masses of Kochuruv and Ashawal point to this six, and there can be no question that an old Hindoo city visited in the position new occupied by Ahmedahad Mohammedon story associates the mannes of Asha Bised and Ashawal with Shah Ahmed, adaying probably, the older tradition relating to Plays Kurm Ahmeda bad is mentioned under the same of Shree Negger in modern Hindoo and Jain withing and inscriptions. Thus the substants of the well called "Dada Hurco s, new Ahmedahad, which was built by Bese Hurce, a lady of the household of Mahmeda Begurra in a 1 1950, is described in the inscription on it as in Hurcerpoor, on the north east of Shree Negger of Sudh Ray. Shree Negger, it is true, may be only an epithet—it means the illustrous city?

Unlulwara Puttun, is a village still called 'Kunsagur,' in the lands of which are the remains of an immense reservoir known in the surrounding villages as 'the ten nules tank,' and which local tradition still attributes to the father of Sidh Rai, the Goodman Kun, The design was worthy of a monarch, and may be clearly traced, though but little now remains of the structure itself The river Roopeyn, flowing down from the hills beyond Kheraloo, was here arrested in its course towards the Runn and compelled to relinquish its natural outlet and to empty its waters into the sea of Kurnn Nor could the execution have been unequal to the design, for century after century passed on, the dynasty of Wun Raja was forgotten, the Moslem had conquered, ruled, and fallen in his turn, the locust like Mahratta cloud was already dissipating beneath the booming thunder of the western cannon, and yet, in the chains forged by Kurun Solunkhee, Roopeyn still was bound, these fetters broke at last, and the ocean of the king became in a moment an uncared for waste !

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The town of Modhevra is situated on a low hill or mound formed of the debris of brick buildings, and rising out of a level plan The character of the country near it, and the presence of salt water creeks carried up from the Runn, suggest the probability of its having at a former time stood very near the edge of the sen, which once covered that truct known in Jain legends as Modhernoor, or Modhbunk Puttun, and it gave its name to the caste of Brahmins called Modli A very handsome Hindoo temple stands in the immediate vicinity of the town, which (as the erections mentioned by Mercotoong may be looked for in the neighbourhood of Kurun Sigur as well as in that of Ashawul) we may surmise to be either the Kuruneshwur or Kurun Meroo Prasad temple will be more fully described hereafter, but we may in this place notice that it corresponds exactly in sixle with two small shrines still remaining of those which adorned the its execution, indicates that it was erected at a time when

<sup>&</sup>lt;sup>1</sup> This occurred in A. p. 1814. The year before there had been a famine, and in that year the fall of rain was so heavy that the Roops yn, becoming for the time a large stream, broke through the embankment



PORCH OF THE TEMPLE AT MODHEYRA

resources were plentiful, and when an external enemy was not apprehended

A superb temple to Nemcenath which stands upon Rewit achul or Girnar, is also attributed to Raia Kurun, and called after him the Kurun Vechar

Kurun Raja appears to have been for a long time denied the blessing of a son to succeed him, towards the close of his reign however, a romantic incident made him the father of a young prince who was destined to raise to its culminating point the clory of Unhimara One day, soon after the Ling had mounted the throne, an usher came to hun and informed him that a portrait painter who had travelled in many countries stood at the door seeking permission to appear in his presence At the rain's order the painter was introduced into the court,1 and, having made obeisance, sat down and said 'O king! your fame has travelled into many countries, therefore many people think of you and are desirous of seeing you , I, too, 'for a long time have been so desirous' Then the punter submitted to the king a roll of pictures Therein Lukslinice was represented dancing before a raja, and beside her there was a maiden nortraved much more beautiful than Lukshmee The rain, when he saw the pieture, praised the muiden's beauty exceedingly, and asked of what race she was The painter replied 'There is in the Dekkan a city named Chindrapoor. the king thereof is Jye Keshee , this maiden is his daughter, the princess Menul Devee She is in the bloom of youth ' Many princes desired to wed her, but she assented to no one. Her relations told her that the flower of her age was passing

- 'away, and that she should consent to receive a husband
- Then the maiden began to worship Cource in order to obtain 'a bridgeroom full of great qualities The Boudhist Jutees,
- too that shave the hair of their heads and their beards, baying printed portraits of many royal princes, exhibited
- them to her Afterwards some unskilled painter who had come to Chundrapoor, exhibited to the princess the portrait
- 1 [The tale is of interest as I roving that the mediacval Hindu Lines encouraged the art of portrait painting ]
  - 4 Jyo Kesl ee is described in another place as the son of Shoobleshee, King of Lurnat land, who perished in a forest conflagration \*

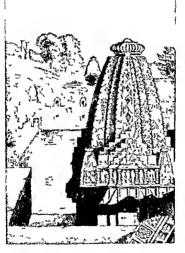
\* See account of the festival of Goures in the Conclusion.

'heart, and announced to her mother that she had chosen you ' for her bridgroom. When she sees birds flying from the 'north she asks them if they are come from Raia Lurun \*She refuses to eat or drink, and because her desire of ' marrying you is not speedily gratified, she is pining away

For this reason the maden has sent me privately to your 'presence, and Jve Keshee Raja also has authorized my 'eoming' Having thus spoken, the painter presented gold, sewels, and other gifts with which he had been entrusted by Jve Keshee Kurun Raja received them, and great eagerness for marrying the maiden arose in his mind The princess was soon conducted to Unbilwara Puttun and married to Kurun Raja, who, according to his engagement,

received her with great honor, and placed her in the position of chief queen Myenul Devce, however, justead of heing possessed of the charms the description of which had so much captivated the king, appeared to him to be singularly ill favored. and though he kent his word by allowing the ceremony of espousal to be performed, he refused to consummate the marriage, and 'even with his eyes wholly regarded her not' This resolution of her husband s was the cause of great affliction to Myenul Devec, who prepared to destroy herself by fire, with her attendants, and bring down the guilt of murder upon the head of Kurun His mother, Oodayaniutee, too, who could not endure the sight of her daughter in law's sufferings. threatened to accompany her in her death The King's subjects also loudly expressed their sense of his crucky, and complained of his impoliey in refusing to strengthen his throne by the prospect of a successor to its honors Kurun, however. remained unmoved, and would, perhaps have been contented to try to the utmost the patience of his people, as well as the fortitude of his mother and his bride, had he not been deceived by a stratagem, such as that by which Tamar practised upon Judah, or Mariana (as the poet represents) compelled the reluctant love of Angelo

The king, having fillen in love with the very beautiful actress. Numooniala, had arranged with her a secret assignation. A minister of the name of Moonjal, becoming cognizant of the fact, contrived to substitute Myenul Devee in her place,



KOOND IN FRONT OF THE TEMPLE AT MODHENRA

Kurun fell into the snare, and the queen became pregnant by him having secured from the hand of her husband his signet ring as a token which could not be disclaimed. No sooner had the king, however, gratified his wishes, than he repented that he had indulced them and having consulted the Brahmins, prepared to undergo a terrible penance in the embrace of seven at Pahhmnoor

CHAP AR

images of heated brass. The minister then explained to him the stratagem by which he had been deceived. Thus Myenul Devee became the mother of the illustrious Sidh Raj Jye Singh Dev. \* who, as local tradition relates, first saw the light Sidh Rai was yet a child when his father Kurun, fixing his thoughts on \ishnoo, went to Indrapoor During his minority there appears to have been a struggle between my al factions for the possession of royal power Dev Prusad, the son of Kshem Rat Kurun's brother, when he heard of that king a death, prepared a funeral pile on the banks of the Suraswutce, and burned humself abye. He left a son Treebhoowen Pal, who was a close attendant upon the person of the young prince. and in after times, when Sidh Rai went forth subditing the whole earth as far as the ocean, Treebhoowun Pal placed him self before his sovereign in the battle. The reins of govern ment were first held by Muslun Pal the brother of Kurun's mother, Odayamutee, but this prince behaving in a tyran nical manner and having, in particular, oppressed and extorted n large sum of money from a celebrated and popular physician of the court named Leel's, a combination was formed against hun, and the minister Samton having obtained possession of the person of the young prince by a stratagem, and conveyed him to his own house, caused Mudun Pil to be put to death by the hands of his soldiers Power now passed into the hands of the young sovereign s

mother, Menul Devee who was assisted by the ministers Samtoo and Moonial and by another named Ooda who appear to have been all of them Waneros in easte and Jams in religion It was during the regence of Myenul Devec that the two reservoirs which received names from her-the Meenul Sur, or Mon Sur, at Veerning up and the Mulay, or Meenul tulay, at Dholka were constructed On the east of the latter tank was a courtezan's house

which, as it interfered with the symmetry of her design, the Rance proposed to purchuse for a large sum of money. The owner, however, declined to part with it, remarking that her name would be rendered as famous by the refusal as that of the queen would be by the construction of the reservoir. Myenul Devee was too upright to employ force, and her conduct in the matter, though it produced an irregularity in the tank, which is still apparent, procured for her government a reputation which is preserved in the local proverb, 'Would 'you see justice, visit the Mulay' Her ministers also vied with the queen in creeting costly works of architecture, of which the chronicler mentions a Jain connect, celled Ooden Vechar, at Kurinawukee, and the temples of 'Shree Moongla's Lord,' and 'Sámico's Foundation,' probably in the same etty.

Hefore the left lure one country Weevel Deves doubtless.

Before she left her own country Myenul Devec, doubtless at the persuasion of the priests of Shiva, had bound herself by a yow that she would procure the remission of the duties levied at a place called R dipolod (now Bhuled),\* n ford of the Nerbudda river, a little above Shookul Teerth, upon the pil grims proceeding to the Shrine of Someshwur. In a former birth, as her spiritual precentors informed her, she had been a Brahminee, and lind arrived at Bahoolod with the view of performing pilgrimage at Dev Puttun, but being unable to pay the duties demanded of her, she had been refused permission to advance further, and in grief on that account had produced her death by abstaining from all food. The opportunity having now arrived for the accomplishment of her you. Myenul Devec carried the young Sidh Rij with her to B shooled, where they had the opportunity of observing perso nally the meonyenences to which the pilgrims were exposed The part of five, to whom the collection of the tax was entrusted, were summoned to produce their accounts, and though the amount realized was found to be an Immense sum. Sidh Raj, placing water in his mother's hand as a Jol. and declaring the net to be a religious gift on her part, remitted

The cert many called Choollook or Kol, which is performed by pouring water into the hand of a party to whom a promise is made, as an earnest that if e engagement is irrevened 1, as still used in Goozert - Sometimes it owhere the matter than distribution of the matter of a promise merely places has Land in the hand of the other party [106 p 247, hold ].

the levy Myenul Devee then worshipped Someshwur with great splendour, presenting an elephant a gold figure called a 'toola pooroosh,' holding a set of scales and other great gifts

While the young sovereign of Goozernt was this employed, Yushowarman, the hing of Mahwa invided the northern part of his dominions. The minister, Santoo who held the deputed power of Sidh R y in Unluhwara, being either without the means of repelling this invasion or without the energy to employ them induced Yushowarman to retire by paying him a sum of money, but his young king on his return to the capital was much energed at what had happened, and from that time forward set his heart upon the reduction of Malwa.

It was while preparing for this expedition that Sidh Ry commenced the construction of the Subarr Ling tink at Uhilibrary, so celebrated in tradition and tale. The exervation made for this reservoir is still pointed out at Puttum but if the fabricisted nothing remains. It was one of the circular, or rither multilateral tanks of which several examples more or less perfect, are to be met with in Goozent, and its name (which may be rendered "the reservoir of the thousand temples of Shiva") was probably derived from numerous strines of Mula Dev enterding it, similar to those which still remain around the Meenul sur of Veerungam. The following story in connection with this reservoir, is still a popular subject of recrittion and song.—

## TALE OF JUSMA THE ODUN

Once on a time a countryman from Malwa came to Sidh Raj and praised the beauty of Jusma the Odun. The raja

Or perhaps Myenul Devee gave her weight in gold to the shrine this was an usual practice

The reservoir appears to have been mensioned in the region of Abbertherian Khan, his minister, it is said, proceeded to Gooseran, morder to make for Meace and reached the saluris of Pattin [Unhilwara] then governed by Moosy Khan Lody Doring his stay there he went to visit port called Sahanahi, so called from the thousand temples erected in its vicinity. Briggs a Fersidah in p. 203. The sum only lemin as the reputed from less of the hand Survays at Puttin [Tlo Sahasanik of Briggs must be a misread ag for Sal valueg. In Persian writing the difference is slight?]

sought to possess her, and made many attempts to do so which were unsuccessful At length, when he was com mencing the Suhusra Ling tank, at Puttun he sent his sister's son Doodhmul the Chowra to bring a number of Ods 1 and Oduns from Malwa Doodhmul set out to fetch them, and arrived at their village and said that Sidh Rai the -Solunkhee had a large tank to excavate and wanted the assistance of a number of Ods and Oduns Jusma there upon collected a number of her caste fellows and with her husband came to Puttun Sidh Raj gave orders that the other Ods should be recommodated outside the town, but that Jusma should be brought into the palace. Jusma refused saying 'Rances sleep in palaces it is fitter for the Odun to he upon the ground '

When the digging of the tank commenced the rays in person sat looking on , he became very much enamoured of Jusma He said to her, Jusma do not lift such heavy loads of earth you will talure yourself' She said there was no fear of that He told her to take care of her child and let the other Oduns lift the earth She said 'I have hung him to the branch of a tamarind tree as I come and so I swing his cradle?

When the excavation was completed, the raja paid all the Ods but said that Jusma should remain and he would pay her by and bye Meanwhile he gave the Ods leave to retire. Jusma however, secretly went with them When he became aware of this the raja mounted and pursued them as far as Modheyra slaying some of the Ods Jusma upon this plunged a dagger into her belly, and, as she died cursed Sidh Rai and said that his tank should never contain water

The raja, returning to Puttun found the tank dried up He asked the minister what ought to be done that water might remain in the tank. The Prudhan after consulting the astrologers, said that if a man s life were sacrificed the curse would be removed At that time the Dhers (or out eastes) were compelled to live at a distance from the towns they wore untwisted cotton round their heads and a stag s horn as a mark. hanging from their waists so that people might be able to avoid touching them. The rais commanded that a Dher, named

<sup>1</sup> The Ods are a low caste, whose occupation is that of excavating tanks

Myo, should be behevided in the truls, that the water might remum. Mayo died, singing the praises of Visimoo, and the water after that begin to remain in the truls. At the time of his death Mayo had begged, as a reward for his sacrifice, that the Dhers should, not in future be compelled to be at a distance from the towns, nor to wear a distinctive dress. The rapa assented, and these privileges were afterwards permitted to the Dhers for the sake of Mayo.

After this J<sub>3</sub>e Singh prepared to go quickly to Oojein, collecting his army from village to village. He advanced stage by stage, subjecting the raps whose towns he passed on the road and compelling them to accompany him, he caused the tops of many high places to be lowered, in order that his army might find a more level road. Some Bheel cheffuns, with their followers attended the king, who astonished Sidh Rây with their ferts of activity—'In his turny they seemed as the 'followers of Hunoomân, in 'ttendance upon Ram' A last the king of Goozerst encamped on the banks of the river Seepra, the tents were pitched, the horses secured in order, and all details arranged. Then there was festival held in the tent of J<sub>2</sub> Singh—the dancers danced before him

Sidh Rai made war in Malwa it is said, for twelve years with great renown, but after many ineffectual attempts to obtain possession of the capital city Dhara Nugger, he began to be disheartened and consulted Moonial Muntree, who accompanied him, on the propriety of returning to his do minions That minister, however, obtained from a deserter intelligence which led to the hope that an attack on the southern gateway of the fort might be made with success Sidh Rai headed the assault in person. The favorite elephant upon which he rode, after incredible exertion broke down two of the three gates, though fastened with iron chains, but won this success with its life. The king of Goozerat, having thus effected an entrance, soon became master of the fort, and his triumph being completed by the capture of Yushowurman who had behaved gallantly in the defence, his standard was raised in the city of Bhoj as four hundred years afterwards the banners of his Moslem successor were planted upon the battlements of Mandon ?

<sup>1</sup> The following Pedigree of the Kings of Malwa, is from an inscription

translated by Mr L Wilkinson, in the Journal of the Asiatic Society (Bergil Branch) v, p 380, and from the other authorities quoted -I Raja Bhoj Dev

11 Oodayadıt

III Nurwurm, died St 1190 (a p 1134) v Ins from Oojein, translated by Colebrooke, Trans R A S I 232

IV Vushowurm

V Uive worm, by the favor of this rua, the learned and accomplished 'Prince Shree Hurischundra Dev received dominion ' who from his capital of Neclagecree made gifts to Brahmins in

St 1230 (A D 1179 ) v Journ Ben A S vn. 736 VI Vindhya wurm, 'who directed his ambition to the reduction of ' the country of Goozerat'

VII Umooshyayun

\III Soobhut wurm, or Sohul 'The angered prowess of this con 'queror, like the fiery rays of the sun, which exercised its thundering rage in the city of Puttun, in (or cities of) 'Goozerat, is witnessed to the present day in the forest con-

flagrations that still prevail in the country IX Urjoon Raja 'This prince when still a child, put Jye Singh Raja to flight even in child s play ' In the fort of Mandoo, on the 10th Philgeon Shukla Sumwut, 1267 (A D 1210) he grants a village to his family priest "in commemoration of his accession 1

The following is the genealogy of the Parmaras

Uilayaditya A D 1059-1080

Yasovarman A D 1107-1134

Udayayarman e A p 1200

The above is an approximate list, derived from inscriptional evidence Forbes's names are alternative titles The Rajas were purely local rulers of small importance, and were at last replaced by Tomars Papputs 1

As he returned homewards, Sidh Råj attacked and drove from their fortresses the chieftains who plundered pilgrams travelling along the road, thus making the country 'fearless'

It was when Sidh R ij made his triumphal entry into Unhil war infler his conquest of Value, Yushowurinan placed as a flag of victory (Yushpat ik i) on the royal elephant, that the king's notice was first attracted to the future nuthor of the Deydshrdy. Hembunder the Acharja, who as first of the priests of the Jam religion, proclaimed among the white robed train the glory of the hero of Gooding Rushtra—

O Kâmdoogha la sprinkle the land O sen make n switch of pertle O moon I shine in full splendour O dephiants! supporting the eight regions of heaven, wave garlands of good leaves of the tree of desire—conquering the earth, Sull Ris comes.

The exeitement and joy of his triumphal return over, the king was called upon to preside in a court which was to determine the ments of n new treatise on grammar, composed by Hemlehdrya to silence the opponents who attributed his skill to the assistance he had derived from Brahmancal learning. The decision was given in the Acharjee's favor, and his work was, at the order of the sovereign, placed upon the head of one of the royal elephants, and with the white umbrella extended over it, the hair fans and other emblems of imperial state, was conveyed to the tressury of the polace. The 'evil disposed,' however, remarked that the work contained no culogy of the kings ancestors. Sidh Hay wis displeased on hearing his remark, but, the next morning, when the grammar was recaumined, Henichurya was duly prepared to remedy the defleiency, and burst forth into cloquent verse in the praise

<sup>1</sup> [This is a Prakint poem, written with the double purpose of teaching grammar and giving He history of humarapila Hemacharty, the Jain monk and mustice, was the foremost sel out of his ago and a voluminous anthor (a D 1093-1273) See Bühler, Letter data Lette Age vin Let Works Hemacharding (Wich, 1893).

one more and a volumentor take of voluments, over bounts, over des leben de yas ser Monches Hemendander (Meen, 1889) 1 1 1 km doogha's it be own of paradise. The word strusted has been explained alrea by (r de p. 67, and note) The allauon is to the usual decoration of houses at times of reposing, viz., purdying with cow dung, painting swustecks on the will with virinihor, or forming them with jewels or grains upon a table, and lanearing straints at the door

of the Solunkhee sovereigns Soon afterwards he still further repaired his omission by the composition of the Dandshran

reparted in omission by the composition of the Diagnamary Sidi Raj next turned his attention to the state of the Tree poorosis Prasad the funeral shrine of the Prince Mool Raj and the other royal temples, providing the means of muntuin ing them, and the 'uncome of the Devs' on so extraogant a scale as to call forth prophetic remonstrances from Yusho wurn'in who here uppeared playing the part of Crossus to this Cyrin of India. 'Malway is a territory producing hundreds of

'thousands of treasure yet it has been absorbed by Goozerat 'as if a see were drowned in a jar of water The reason is 'that Malwa was formerly given to Muha Kal Dee, and

became the property of the god We enjoyed it, but from that splendour, we have now descended as the sun descends beneath the horizon. The kings of your race too not being

\*able to furnish so much religious income will diminish each \*Dev's possessions until calimity cut you off from the very

'Dev's possessions until calimity ent you off from the very 'root'

The temple of Roodra Muha Kal at Shreesthul, which had

The temple of Roodra Muha Kal at Shreesthul, which had been established by Mool Raja had fallen into disrepur, and the demons, or 'Rukshuses,' had been emboldened to unnoy the Brahmins so that the smoke of the sacrificial fire no longer rose to the heavens Sidh Raj expelling the enemies of the Brahmins employed his most slifful architect in the completion of the edifice. Then having consulted the natrologiers and being warned that the arrival of a foreign conqueror would be fatal to this new slitine as it had been to the temple of Dev Puttim Sidh Raj caused images of 'horse lords' and other

<sup>3</sup> Bhoowur Raja of whom ment on has been made as the enemy of Jye Sheet the father of Wumraj is reported to have been restored to the use of his limbs at the shume of Muha hal at Oogen and in gratitude for the cure, to have given up to Muha Dev the whole of Maiwa with the metropolis, assigning the protection of it to Purmar Rapposts

<sup>3</sup> In the DepthArdy, the leader of these Rikkhuas: in called Burbur, or Burburk, a name which, under the form of Wurrung, an amen national the inscriptional Buddel to, in the note a by 6., as that of the Kingo Ballen The alliason may, therefore, be to the myas on by Yunhowman, which excited the anger of Salh Raj. [The Barbaras or Varvaras are a non-Aryan tribe of N Gujarat C if the port of Bagsdep are on the Indus But the supposed identity with βάρθορε is most doubtful Cf Buhler Ind Ant., vi, 167 Gastitter, vol., part 1, p. 175, n. 1

great kings to be made, and, installing them in the temple, placed near them a representation of himself in the attitude of supplication with an inscription praying that even if the land was laid waste this temple might not be destroyed. Mean while the 'victorious' pendant of Mikh Dev was planted on the summit of the Roodra Mala, and the king as an act of grace, give permission that flags should be raised also upon the Jun temples which before laid been forbidden. It was at this time that the town of Shreesthall, in commemoration of its royal restorer, assumed the name of Sulphoon. The Jams add, that the king caused to be built also, in the same place, a temple to Muha Veer Swamee, and that he worshipped the 'congregation' there.

Sidh Rai soon after returned to Malwa, and spent the rainy season in that country While there, he received the agreeable intelligence that the Suhusra Ling tank was com pleted and filled with water. On his arrival in Goozerat, at the close of the rains, he took up his residence at Shree Nugger. 'a great city' Observing many flags on the temples of that city, he made inquiries of the Brahmins who detailed to him the different slivines of their faith that there existed as well as those of the Jain religion Sidh Raj angrily exclaimed Gootur land I have forbidden the flag to Jam temples how 'is it then, that in your city this order is disregarded?' The council who managed the temple of Shree Rishub Dev there upon brought forth their copper plates and other records to prove, in the royal court the antiquity of their privileges This point was at the close of the proceedings admitted even by the Brahmins upon which the 'high minded' sovereign granted permission that the flags should be rused on the Jain temples at the end of a year from that day

Among the Senaputees or generals of the army of Sidh Raj, was a celebrated Purmur cheftain named Jugut Dev's whose existence is allinded to by the monk of Vindwan but merely with the remarks that he was 'three valuant,' or

<sup>1 [</sup>He was not really related to the Parmaras of Malwa, but to the Kadamba monarel sof Gos. He may have got his title from the Raya Parma it Sivachitin of Cor. (A. D. 1147 1187) into whose service he entered on Suddharaja s death. Fleet, Kanarese Dynast es. p. 91

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possessed of strength, talent, and wealth, that he was much admired by Sidh Rai, and that he at length quitted that king s service for the court of Purmurddee Raia, of whose principal

queen he was the bracelet bound brother The tale which is now introduced to the reader, and which

has for its here this valiant chieftain is more than usually barren of historical fact, but presents some spirited pictures of Rappoot life, and may serve as a not unfavourable specimen of the romances which are a source of delight to every true son of the Kshutrees

# CHAPTER VIII

#### THE TALE OF AUG DEV PROMAN

In the land of Malva, in the city of Diari, Oodavalut ruled He had two Ranges, one of the Waghela clan, the other of the Solaukhee. The Washelee had a son, Prince Rindbuscut. She was the favorite: the Solunkhunee was held in less estimation. The latter had a son, Jug Dev; he was somewhat swarthy in complexion, but handsome. Ruddingul was the elder son, and the heir apparent : there was a difference of two years in the age of the brothers. When Jug Dev reached the age of twelve years, the ram asked Mudir, one of his household, 'Has the Solunkhee lady a son or not ?' Mudde ouswered 'The Solunkhee lady has a son, Jug Dev, but he never comes ' to the palace.' The raja said, 'In the world there is nothing 'greater than a son,' So saying, he sent to call Jug Dev. Then Jug Dev came to the palace; his coat was of coarse cloth; on his head was a turban, that might have been bought for two shillings; his ears and hands were unadorned. In this state he appeared, and made his obersance. The rata pressed him to his bosom, seated him near honself, and seeing his dress, said, 'Sout how is it you wear such clothes?' Jug Dev replied, 'My austerities have been few; born in the house of a mighty prince, still in that great king's land of Malwa, I hardly obtain n pound of salt and water. To

<sup>1</sup> Colonel Tod, (Rayasthan, v. 1293,) quoting the Annals of Jesulmeer, has the following.

Reedhuwul Puar, son (or descendant) of Udyadit of Dhar, had three daughters, one of whom he betrethed to Jeral (Ujyo Pal) Solunkhi, son of Sal Rāj, another to Beep Raj Bhatti, and the third to the Rana of Cheston:

Sidhild, however, left no son. Upo Pal, who succeeded him eventually, was his relation, but not his descendant. I de pedigree of Malwa kings in

the note at p. 111.

The Jug Dev of the time of Sadh Raj might have been the son of Oodsyadht, the successor of Bhoj The present tale is, however, a pure romance.

'my mother one village you have assigned. This is a sub'sistence for her, and the business of its rule is in her hands.' Tunsoo Gam' is a great name, but the produce of it is
'hitle. Meat and dinn's, clothing men servants' and mad'servants' subsistence, cuts and own—these, all of them, are supplied by the produce of a single village My own clothes 'are beyond the produce' The right, when he heard this, and to the treasurer 'Give him four shillings a day' Jug Dev said Mighty primes! the present you have given ine I have accepted, but the illustrious Maojee<sup>2</sup> is very affectionate to me therefore I shall not obtain it Well, whatever has been written will come to pass! Then the raja, de manding a bag of money from the treasurer, gave it into his hand, and said, 'Son buy clothes, hve comfortably' Then hand, and said, 'Son buy clothes, hve comfortably' Then he gave Jug Dev permission to retire Jug Dev, traing leave, detailed to his mother what had happened, and gave her the purse Some follower of the Waghelee's who heard and saw what occurred, went and told his mistress 'To day the 'raja shewed great kindness to Jug Dev, he granted him 'four shillings a day, and presented him with a purse' When she heard that, the hame of anger spring from her foot up to her head Sending an emuch, she called the raja tother—she paid him obersance 'The raja sevide himself on a cushion The Waghelee, with reddened cycs addressed him 'What is this you have been giving to the Doohagun's 'bit her son is first Rindhuwul is the Techyut 'Der about him the raja suid 'The Solumkhune is the 'Doohagun,' but her son is first Rindhuwul is the Techyut 'ber anaparent, but Jus Dev pleases my eve'. Ie will be a 'Doolagun,' but her son is first Rindhuwul is the Tetrynt bern apparent, but Jug Dev pleases my eye, he will be a 'good Rajpoot' Then said the Waghelee, 'He is swarthy in complexion, his fortune, too, is written in black letters 'Why do you praise him? Send for the purse back again' The raja replied, 'That I have presented to him, another time I will consult you before I give?

The name means three good villages
 Meaning the Waghelee Rance, Ma (mother) is respectfully rendered

Mayee, Mange 

\*\*Sookagana is the title of the favorite, and \*\*Bool aga: 10 fite less esteemed 

\*\*Sookagana is the title of the favorite and \*\*Bool aga: 15 fite less esteemed 

wide Compare the passago in Deuteronomy xxx, 15 to 17 Teclayat in the 

head of the house, who bears the mark of royalty (the tecluk) on his force

At that time the Raja of Mandoogurli, whose service Ooday adit performed, sent a letter commanding his speedy attendance. The raja quickly went off upon that business Both princes remained at home. Jug Dev's associates were good, he admitted visitors affably, he gave good advice, his manner of living was good, hus temper was pleasing, therefore people spoke well of him in the world, and his fame increased Rhindhuwil dwelt in the palier, but Jug Dev in his own house. In this way two years prised away. At that time the lord of Gord land, a raja of the Gord efin, by name Gumbheer, hearing of the reputation of Jug Dev, sent neceon unt for lum to Dham nugger, with an elephinat and nine horses, the ecconit mounted in silver and gold, a family priest to present the cocoa nut, and a minister. They arrived at Dhay, everybody cocca nut, and a minister They arrived at Dhar, everybody talked about the Gord raja's cocon nut having arrived They were welcomed, a place was given them to lodge in, and fodder for their cattle provided. The family priest, the canuch, and the minister together sud, 'Bring forward the cocoa nut' The Gord priest answered, 'Ally myn has ordered me to cause The Gord priest answered, 'My my has ordered me to couse 'Prince Jug Dev to take it Do you, therefore, place lum 'on the cushion, I will make the royal mark on his forehead, 'and present the cocon nut' After this conversation the party separated 'The Waghelee was held in much awe they went and told her, 'The cocoa nut is Jug Dev s' Then the Waghelee, in a range, evelammed, 'O deshiny! do you give 'the cocoa nut to this black leprosted one of ours. The the cocon nut to this black leprosted one of ours. The cocon nut befits my son—explain this to the coners, and cause the cocon nut to be given to Rindhuwul. I will do 'them service'! The priest said to Mutoowee, the Gord priest, presenting him at the same time with a sum of money, 'ding Dev is the son of the Doolagun, he does not get as 'much food as he could eat. Rindhuwul is the heir apparent. much look as he could eat. Almanuwal is the herr apparent, 'his mother is the chief queen, give the cocon and to him' Afterwards the cocoa nut was given to the good Prince Rindhuwul, he was marked with the royal nurk, the great drum sounded, thurt, two nuisci instruments were played 'The priest then said, 'I or once, shew me Jug Dev' Letting the

This expression means, in plain Laglish, 'I will give them a brils '

'walk the rounds' 1 Prince Beerj assented to what he said, he went to the stranger's cump to pay his respects When he reached the camp, he suid, 'Hiving accepted my hospitality, 'proceed in the morning' With urgency he compelled them to except his invitation Afterwards, returning into the fort, he made enquiries of the astrologer, and ascertained that the fortunate hour fell the next day at even time, when cattle return into the villages from grazing. The necessary preparations were made. Next day the haly Veernutee was amounted with tumeric, Gunesh was installed. At three in the afternoon they assembled for the feest in lie at together. By attermoon tries assembled not the rest. In act together by the time they had washed their hands and risen from the feast the auspielous time came round. Then the prince Beerj said to the priest and minister, 'I am going to give my sister to 'prince Jing Dev,' he presented the cocoa nut, with four 'prince Jug Dev,' he presented the cocoa nut, with four horses to hum, and said, 'Massing the garland ornamented door 'grace the bridal hall' The Dhar munister knew that a good thing had happened Passing the garland, the bridegroom graced the hall It became morning—an elephant five-and twenty horses, nine maid servants were presented The guests requested leave to depart, as they were bound to a particular day, the Chowree Vernautee was left at her own home They said, 'As we return we will take her with us' The cavalcade proceeded, and arrived in the Gord territories. The news of Jug Dev's marriage was known. Haja Gumbheer, scrutinising Jug Dev's appearance, was very much annoyed at finding him married; but the written matter afters not. The Gord chief marned; but the written matter afters not. The Gord chief celebrated the marnage of his daughter—he presented double presents, horses he gave, ciephants, eleven maid servants. He dismissed the bridegroom's finends. The cavaleade returned to Tod's, placing the Chowree in a chrinot, they took ber with them, they returned home. The Waghelee became aware that Jug Dev was marned, she was much annoyed in mind. Sie began to sry, 'Ah, this swarthy fellow! a rigagives him his daughter, gives her without seeing him!' They performed the ceremony of going out to meet the new conners, the Gord lady and the Chowree paid obessance to their mother in hw,

<sup>\*</sup> Urreumambulation of a sacrifici dipit is the most important part of the marriage ceremonial, for a description of which, see Conclusion.

the worship of the Devs was performed A month afterwards the Gord and the Chowra chieftans sent and took away their daughters to their family homes. Jug Dev sent back the marriage presents he had received with the Chowree, retaining only the dresses and jewels. He sud, 'I will not keep them 'here now'

Jug Dev attained his fifteenth year, then Raja Oodayadit returned from the duty he had been employed upon He was in high spirits Prince Rindhuwul went out to meet him paid his obeisance to the raja, also to the leading men of the city The whole court met and saluted each other, but Jug Dev did not make his appearance. The rais was in high spirits , he took his seat on a cushion in the court He sud to the attendants, 'Prince Jug Dev, where is he?' They said,
'He must be with the Solunblue lady' An cunueli was sent
to call lum, thea Jug Dev came dressed in coarse clothes He made his obeisance The raja pressed him to his bosom, grasped lim by his hand, seated him very near himself, and said to him, 'My boy, are these the clothes you wear?' The prince, joining the palms of his hands, said, 'Sire! when you prince, joining the palms of his hands, said, 'Sire' when you' set out you allotted a sum for my daily expenses. Without 'her order I did not get the money. As is one a food, so is 'the state of one a body—that you are aware of. With the 'produce of one village, besides the expenses of servants, how 'can elothes for me be procured?' Then the ray presented to hum his own amulets necklace of pearls, wastband, collar, arm chains turban ornament, also his shield, dagger, and arm chains turned original, and the short tagger, and word, and a dagger with a lult mounted with jewels Jug Dev received them with an obesance, but joining lus hands, he made a petition — Sire! I have obtained that which you have honored me with, but Waghelee Wajee has a great \* again what I have once received, even though yourself order 'again what I have once received, even though yourself order
'it' The raja said 'The Waglede may say so, but, son,
'I like you better than Rindhuwul, and what I give you is
'my own In my suite there is a flue horse, which I give
'you, take it, and in the evening come to the court' Thus
saying, he dismissed him Jug Dev took the horse with him,

causing it to be fed before Going to the Solunkhunec, he mide obeisance Seeing the unusual handsomeness of his appearance, she sud, 'Son, if he remain with the Waghelee, 'have you any confidence?'

The chief of the cunuchs running, said to the Waghelee. 'To day the raja presented to Jug Dev every thing he had 'upon him . the best horse in his suite, too, he gave him' Hearing this, her heart was inflamed with anger. She caused it to be said, 'Sire! grace the refreshment room, the meal is 'ready, the Waghelee has not washed her mouth, first 'having seen the king and having worshipped the auspicious 'time, she will solit the datun'! The raja hearing this, came quickly to her apartments in the morning The Rance Waghelee paud obeisance, a carpet was spread and a cushion set. The ruja seated himself. The Waghelee said, 'I waye 'myself as an offering to your handsomeness. You are look 'ing stout, and therefore you have abandoned the fancy for ornament, but, O Lord of Earth! without newels you do 'not look splendid' The raja said, 'Jewels I had, plenty 'of them beside me, but I saw Prince Jug Dev unadorned,
'so I presented all the jewels to him' Hearing this, the
Runce said, 'Io this black fellow what craft is there! Of 'jewels he has a double slave, besides, I sent lum new ones
'from the treasury Then he gave them to the Toda Chowra
'But, Sire! you have dooe this without reflection Sire! to 'my son you have never once given a present Send for the 'jewels again, and give them to Rindhuwul' The raja sud. 'A poor man even does not take back again what he has given . I am a lord of the land Rindhuwul and Jug 'Dev are nike to me I cannot ask or take these things back 'again' The Rance Waghelee said, 'The dagger, the 'sword, and the principal horse, are the heir apparent's 'When you have sent for these back again, then I will solit

<sup>1</sup> The ddium as a piece of steek used to clean the teeth. It is afterwards appear to prevail. "Before treathant Almea the same custom would appear to prevail." Before treathant Admitted was employed above an hour in cleaning and polishing her teeth, by rubbung them with the follows to vide As evertain, which we true, which are much extremed and "generally used for the purpose in her own country, as well as in the "more interior parts" \*Lander's Johnsali, its.

'the datum' The raja considered that the obstinacy of a woman was difficult to be overcome, according to the proverb-

#### 1

The store of the poor regard not When their obstimacy is excited, these four,—— A child, a beggar, a king, A notted woman

#### и

is cold as see, but burning forests, Where wrier was, strewing stones, That an angry woman can do Which destiny cannot accomplish

#### m

1 king punishes his subjects, A noman punishes all the world. A sage a mind she will upact,— A woman s wit is boundless

Then the rays sending the chief of the cinnulas, emasts him to say, 'Son' I will give you another very good sword but 'send back the one I give you if you respect my peace Son! 'do not be obstante in this matter.' Thus he made petition to the prince. Then Jug Dex, in a pet, gave buck the sword considering that brekering would only procure for him the title of a bad son. Afterwards, presentately, he excluding 'I min.' A Baipoot's son. I will go somewhere or other and erra my

### ĭ

\*A stone article, a good man
\*Are not sold by weight,
\*The further they go from home
\*The more valuable they become

'Al on does not want till the morn is bood,
'He wants not for money or supply a

'Qu ckness only is good,
'Where speed there success

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bannock -

'If wealth be not acquired in youth 'By travel in f reign lan is,

'Hy travel in I reign lan ls,
'Thrown away is that scason

'In the life of a man.

# 'If a good man be a stay at home,

'Three losses he will sustain .

' His clothes will wear out, his debts merease.

'His name remain unknown

'Therefore, good mother, if you give the order, I will go 'somewhere to seek my fortune' Then lus mother sud, 'Son, you are young, whither would you go? To travel 'alone in foreign lands is a very dangerous matter.' Jug Dev answered, 'Mother ! God will prosper me . I will get service 'somewhere, God has preserved the honor of the sons of good nobles before this. He will preserve mine too Mother. 'from your splendor I shall obtain fortune' His mother reflected-

> 'In his own business calm. 'In another a business strong .

' Hum God will protect,

'Interposing his arm'

She said, too, 'Do what will give you case' Then Jug Dev took from the stables a good horse, and opening the treasury took out thence two bags of gold coins, he took arms, tooa bow, a quiver full of arrows-and having slung the latter on his shoulder, he made obeisance to his mother Angrily he mounted lus horse, and quickly made his way to Took Took He halted at a garden outside the town his horse, tied to a tree, stood champing the bit , he lumself spread a thin cloth among the shrubs and sat down His shield he laid on the ground beside bun He determined to go into the city when it became evening At that time the Chowree Veermutee seated in a litter, came thither by clanice with her attendant damsels It was three or four years since the pair had been married A carpet having been spread, the lady sat down in a pavilion in that garden, as there was a little rum fulling at the time An eunuch was seated at the door to keep it Then the lady ordered her damsels- Go, and gather some fruit ' A damsel went out to gather fruit, she saw the horseman and his horse, which was worth four or five hundred pounds, with rich furniture for the yellow saddle Then the damsel quietly sur veyed the young chief She thought, 'He looks like the

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'Indy's bindegroom. I am sure it is the prince by the ridge of his nose and the rediress of his eyes.' She run and told her mistress.' Eady, happiness to you, inheteen to one here is 'the noble prince!'. The Chowree said, 'I may not look at 'the free of a min, but you are a discrete person therefore 'go ngun and bring correct intelligence. The ilamsel went brek and looked again, and returned saying. 'I adv. a lundred thousand to one it is the prince. Then the lady said, 'See, 'you are no person of understanding you are very wise, so 'it is enough. Afterwards, cultimisty peeping from belind the screen of the flower trees, she found that it was indeed the prince limself. Then the Chowree going quickly, paying obersance, said—

At home I was starting the crows,1

Came my husband that minute

Itali my bracelet clung to my arm,

Itali only was I roken of

' A soft cauch, a cool mansion,

My husband's presence grant me!
My hope, the desire of my heart,
Destiny has fulfilled?

The Chowree said, 'Auspielous hour I auspieious time I well rose the sun this day on which I have met your illus 'trions lughness', but where are your attendants? Alone, 'in the garden, as if for secreey, you are seated. What is the 'menning of this'.' Then the prince spoke to the Chowree, telling his story from the beginning, and concluding thus —'I am come forth in the hope of attaining service, you must 'not make the matter known'. However, in the meantime the damsel, quickly running hast gone to the palace and said—'Good news! They began at once to prepare the procession of welcome; the lamsel received a present for her good news. Prince Beerj and off on foot, he came and found Jug Des. The Chowree returned to the palace. Prince Beerj brought Jug Des with

<sup>&</sup>lt;sup>1</sup> It is a superstition that if a woman, whose husban his absent, succeed quickly in starting the crows which have abgeted on the ground, this is a sum that her haden i will soon return. The holen bracelet is the sign of will be hood.

'is thirty miles' Then Jug Dev said,—'Why should you 'leave the direct road? Have you an ill will at the horses?' The leader of the Rajpoots sud,—'The direct road is infested by a tiger and a tigress, the villages have been rendered desolate by them the male is like a Dev, rajas and nobles have gone against him with great and small druns, but no one has been able to subdue him or the tigress. From fear of them, no quadruped attains its full growth The road Into been stopped up for the last name years, and the grass has grown tall. The pathway is broken up, therefore go 'round by the longer road to Toduree, that road is a safe one. Hearing this, Jug Dev, taking leave of Beerj, after saluting lum, went on by the direct road. Beerj remonstrated very much, but without effect, Jug Dev stid,—'Why should one go round about from fear of this fool and 'his wife?' The two together fearlessly pushed on their horses. Then Jug Dev said to the Chowree,—'Do you keep 'your eye upon the grass on the left hand as we go' Thus they went on for six los, then the Chowree said,—'Royal 'pinnee' the tigress is in front' Jug Dev drew an arrow, and, laying it upon his bow, said 'Tigress, you are a female, 'do not come against me, get out of the road and couch 'on the right or on the left'. When she heard the word female, the tigress rissing her taid, depressing her head to 'has been stopped up for the last nine years, and the grass on the right or on the left. When she heard the word female, the tigress raising her taid, depressing her head to the ground, sprang towards hum. At that moment he let fly the arrow, it struck her on the forehead, and, prissing through, came out, and fell ten paces on the other sid. Then the tigress sprang up into the air and fell dead. When they had gone on a distance of a hundred paces, they saw the tiger said to him, 'Go to the right hand or to the left, or else I will send you to keep company with your foolish female. Then the tiger, Irshing hinself with his tail, bending his head to the ground, spring forwards, at him, too, Jug Dev shot an arrow, it passed through his brain, and, coming out, fell twenty paces to passed through my seam, and, coming our, for eventy passes
off. The tager, in like manner, spring up into the air, and
fell dead. Jug Dey said, 'Why should I have slain the poor
animals? I have been guilty of murder?' The Chowree
said, 'Your he\_liness I thus is royal sport.!' Thus corn croing,

they came to the tank outside the village of Todurce, there were many sacred fig trees there, the water was ruffled into little waves. At that place they dismounted beneath a spreading tree and divested themselves of their arms, they drew water, cool as that of Ganges, and watered their horses. The Chowree was employed in washing her mouth. In the meantime Beerj lad returned and reported to Raja Raj. 'Jug 'Dev has taken the direct road'. Then Raj was angry, and 'Dee has taken the direct road.' Then Haj was angry, and said, 'Take two hundred and fifty five horsemen with you, 'armed with bows and arrows, where you find them commit 'them to the funeral pile, or if they be alive, bring the news' Receiving this order the horsemen started, as they went on recenting this other the horsement started, as they went on cautiously and fearfully, they found the tigers lying dead by the road side, but they saw neither horse nor man. They supposed the objects of their search must be resting at some place where there was water, and that they were not in any danger. The horsemen, who had been dispersed to make search, now all of them came together again and 'Ram' search, now all of them came together again and 'Ram' 'Ram !' passed between them They congratulated each other on having accomplished a task which they expected would have cost their lives 'Taking the two arrows with them, pleased, and without fear, they hastened on, when they arrived at the tank they found Jug Dev there 'The Chowree recognized them is they came up, saying, 'These are some of 'our Rappoots' The horsemen went up and made obesance, they said to Jug Dev, 'Prince royal ! you have done a great 'prece of religion for both the world and the cows 'These 'were like servants of the angel of death, neither lang nor 'hochs could kill them. When but you imprest leaving this interest. were like servants of the angel of death, neither king nor noble could kill them. Who but you, princel could mitigate the calamity of the world! Jug Dev, however, did not think much of the matter. He gave the Rapposts leave, they went and related the story of the tigers having been slan Raja Raj, and the brother in law, Beerj hearing the news, were very much delighted. When the day went down Jug Dev and the Chowree entered the city and made a meal, paying a few pence to a man they got their horses rubbed down. They remained there two nights and a day and spent a few shillings

The name 'Rara of one of the incarnations of Vishnoo a common salutation among Hindoos

they came to the tank outside the village of Toduree; there were many sucred fig trees there, the water was ruffled into little waves At that place they dismounted beneath a spreading tree and divested themselves of their arms, they drew water, cool as that of Ganges, and watered their horses The Chowree was employed in washing her mouth. In the meantime Beeri had returned and reported to Raia Rai 'Jug 'Dev has taken the direct road' Then Rij was angry, and sud, 'Take two hundred and fifty five horsemen with you, armed with bows and arrows, where you find them commit them to the funeral pile, or if they be abye, bring the news' Receiving this order the horsemen started, as they went on cautiously and fearfully, they found the tigers lying dead by the road side. but they saw neither horse nor man They supposed the objects of their search must be resting at some place where there was water, and that they were not in any danger. The horsemen, who had been dispersed to make search, now all of them came together agam, and 'Ram' 'Ram!' passed between them They congratulated each other on having accomplished a task which they expected would have cost their lives Taking the two arrows with them. pleased, and without fear, they hastened on, when they arrived at the tank they found Jug Dev there The Chowree recognized them as they came up, saying, 'These are some of recognized them as they came up, saying, These are some or, our Rajpoots. The horsemen went up and made obesance, they said to Jug Dev, 'Prince royal! you have done a great 'piece of religion for both the world and the cows. These were like servants of the angel of death, neither king nor 'noble could kill them Who but you, prince I could mitigate 'the calamity of the world!' Jug Dev, however, did not think much of the matter He gave the Raipoots leave, they went and related the story of the tigers having been slain Raja Raj, and the brother in law, Beerj hearing the news, were very much delighted When the day went down, Jug Dev and the Chowree entered the city and made a meal, paying a few pence to a man they got their horses rubbed down. They remained there two nights and a day, and spent a few shillings

<sup>1</sup> The name 'Ram of one of the meannations of Vishnoo a common salutation among Hindoos

for their food In this way, travelling by stages, they arrived at Puttun. There is a sacred fig tree on the bank of the Subusra Ling tank which Sidh Rij built they dismounted from their horses beneath it and fastened the animals there They produced good water and took care of their horses The horses stood champing their bits They took out something to drink and made themselves ready. At that time Jug Dev said to the Chowree 'Do you remain here with the horses

I will go into the city and hire n house and come hack and take my little queen into the city, it would not look well for both of us to be wandering about? The Chowree said 'Go, 'then I will remain here' Then Jug Dev. putting on and I was remain nere. Anon July, putting of dagger and word went into the city to search for a house to lure. Hear what happened after that?

Now, the master of Sidh Rajs principal province, Doon gur shee, was also the eastellan of Puttin. He had a son the

gur snee, was used the external of a natural land Lad, who was very haughty and in the prime of his youth, on account of the eastellaship of Puttun and the extent of the province there was truly no lack of haughtiness so that he disdained to tread the earth. There were five hundred houses nf courtezans in Puttun . nmnng the mistresses of them was n courtezan named Jamotec, who possessed great wealth, and had many sons and daughters. The sons, too were very wealthy Once on a time, the castellan a son came to that Jamotee s once on a time, the easterna's sol clame to time annotes the bouse to gramble the sald to her, 'Ol Jamotec, if I could find 'a very beautiful and good caste woman I would keep her and 'make you u present' Jamotec sald 'Very good I will find one, and pay my respects. Then Jamotee gave notice to her daughters and they too began to inquire for a beautiful woman Many days passed on in this way. The day that Jug Des and his bride arrived at Puttun one of the Lirls at noon tide, taking a water vessel came to the Suhusm I jag tank to draw water The Chowree raising the veil from off her face, seeing no man near, threw off the veil She sat looking at the sheet of water and the buildings of the tank. The damsel too recollecting Jamotee's order, was looking about her She saw the Chowree who seemed to her like one of the virgins of Para

<sup>&</sup>lt;sup>1</sup> The sons of these persons generally remain with their mothers, and act as musicians (Cun it urvs) and atten lints on the dancing women.

dise, bright as the lightning of hersen. The girl was pleased when she saw the Chowree she took up her water ressel and approached her, and, saluting her, said, 'Ludy I whence have you 'come, and where is the rider of that horse gone?' The Chowree replied, 'Who are you that inquire?' The girl said 'I am a 'principal servant of the palace of Sidh Rai Jesnigh' The Chowree said, 'As for me, I am married to the son of Ooda 'yadit Raja the Parmar' The girl said, 'Has your husband 'an elder brother?' 'Yes, his elder brother is Rindhuwul.' 'An elder protter ( 'Ae', as edger protter is Animanau, she said Again the damsel asked, 'Lady, what is his highness' 'name?' The Chowree replied, 'Sally one! can one mention 'one is husband's name?'! The damsel said, 'One should take one's husband's name, or the illustrious world creator's one's insidence in anne, or an innistrious worm cretuor. 'However, you are the mistress of the country, do as seems 'good to you'. Then the Chowree said, 'The Prince's name 'ts Jug Dev' Again the damsel inquired, 'Where is your 'own family residence?' The Chowree said, 'At Todd, I mit 'Awn family residence?' The Chowree said, 'At Toda, I and 'Raja Raja daughter, and Beerja steter Then the damsel said, 'Now the prince has gone into the city, you keep a good look out after the horses I suppose.' The Chowree said, 'No 'one drue cast an eye upon the horse of that black anticlope of 'the head.' The damsel said agun, 'How is it that the son of a 'great raja should have come forth alone?' The Chowree said, 'He left home in a passion with his step mother, and she related the whole story The damsel having heard the tale to the end, having made salutation, filled her water vessel, and proceeded home She said to the courteran, Jamotce, 'If you wish to pay your respects to the young lord, there is a woman seated with two horses at the tank, such a one as I have never seen in the country—the very person you were describing She told me her caste the names of her father 'in law and husband, and where her home was' Then Jamotee dressed the girl in clothes of great value, and put upon her Goozeratee jewels. She also caused to be prepared a very beautiful chanot, and took her seat therein. The servants closed the scarlet screens of the car Jamotce caused other girls to dress themselves in beautiful ornaments. She took twenty on that's charlets with her, several servants accounted

and armed, also an enuich of great wealth to precede her on horselvick. In this fushion she proceeded to where the Chowree was sented Having arrived at that place she caused the tent walls to be set up. Then Jamotee descended. The girl who had been talking to the Chouree came and made obecame to her dannetee said, 'liride l'rise that I may embrace you I am your father in law's sister This principal maid told 'me of your arrival, and I immediately enused invelorint to be prepared I am come with the king's permission. When \*my nephew, Jug Dev, was married at Tod's I was not able to come, but I know Hindhuwul very well. Where is my 'nephew, Jug Des -where has he gone ? You had better wait 'hephew, ang nec --where no ne gone ? Son man better san' 'in my house , you are my daughter; you are married faton 'family of importance—this is not a fit place for you to be 'sitting in'. The Chowree, seeing the splendol appearance she made, became confust d, and suffered herself to be deceived. She considered that the Prince Jug Dev had never mentioned in her any connectionship between him and Sidh Haj Jesiagh, but that n ruja might very probably be n maa's connection Thus believing, and taking nanther look at the stranger's dress and ornaments, she saluted her and embraced her. Jamotee once her her benediction, and hadted her to sit in the charlot : saying, that she would leave a servant to bring her nephew to the court when he returned to that place. She called also to a servant desiring him to take care of the horses. The Chowree took the purses late her own possession, and ascended the charlet, which drove on. Jamotee brought her to her own the charact, which acree one, with a gate leading rate the contry and. They drove In, and then stopped the charact Jamotee alighted, and so did the Charact. The procession of welcome came furth from the limite; women, dressed handsomely and adorned with jewels, advanced to meet the Chowree, and saluted her. Some of them touched her feet—some preceded her, exclaiming, 'Prosper, prosper,' Thus they escorted her into the interior. The house was four struce high, and very handsome; It was plastered all round; on all sides very limitsome; it was pastered in round; on an successor fastened lengings, upon which pictures were wrought in gold and silver; in the windows pierced lattice work was fixed. The servants spread a very handsome carpet; upon it they

she had waited upon him

placed cushions, bolsters, and pillows for the cheek, covered with gold brocade They caused the Chowree to seat herself, she retained however, the two purses beside her They brought her warm water Jamotee said to a damsel, ' Go and inform his 'Maiesty that the Purmar Queen's nephew, Prince Jug Dev. has arrived here, and that he will soon pay his respects Inform 'the rain that he should receive him with great respect, and say 'that the Chowree, his wife, is at my palace' The damsel, when she heard thus, made obersance, and withdrew Half an hour after she returned, and said, 'His Majesty is very much ' pleased, and has given orders that Jug Dev shall first visit him, 'and afterwards wait upon you' At this time refreshment was served Jumotee sud, 'Bride, get ready to dine' The Chowree said, 'I live taken the putcevrut vow 1 When the prince 'hirs dined I will think of dining The prince his not arrived 'yet' Then a gril came and said, 'Your nephew, Jug Dev, 'hins paid his respects to his mujesty, and embraced him, he 'is scated near the Ling,—dishes have arrived from the royal 'kitchen' Jamotee said, 'Hasten and forbid Jug Dev's dlining with the king —petition the king, and bring Jug Dev with you To-day aunt and nephew must dine together, 'dinner is ready here' Janiotce continued 'My nephew, 'Jug Des, has not arrived, how can I set down to cet before 'he has caten, when I hear of his having dired, I will think of dining ' In the meantime the girl who had gone, returned, and said, 'Madam, the prince is dining with the king, both chiefs are seated at a large dish . I saw them before I came 'away, hut your nephew is now preparing to come lather. 'How dark he is in complexion!' Jumotee said, 'That 'Is a distinguishing mark of my father's house, my brother 'Oodayadit is swarthy also, but I have never seen any so 'handsome as those of my own family' Thus they con versed Jamotce then called for handsome dishes, she give a plate to the Chowree, and said, 'Bride I take some food' The Chowree eat a little, and the maids removed the plate They resumed their conversation When three o'clock in the afternoon arrived, the Chowree said, ' How is it that the prince has That is, to consider her husband as a Der," and to fast until alter

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' not come to pay his respects to his father's sister ? ' Jamotee answered, 'Run girl' and bring my nephew Jug Dev' Again she entered into conversation with the voung lady, but the talk seemed to the Chowree to be without flavour in the absence of Jug Dev The girl came back again in about half an hour, and said 'The king is conversing with him, and will not allow him to rise. he says that after nine o'clock Jug ' Dev will come to sleep in this mansion, and that he will then ' meet his aunt ' Hearing this, Jamotee was angry with the girl, and said, ' Petition his majesty, and say to him, that it is many years since I have met Jug Dev, and that he will have blenty of lesure for talking to the king in the morning, but that now he must be allowed to visit me. The mrl came back again after another half hour, and said, that the rais had given the same answer as before Jamotee sent notice to the lord Lal, 'To day I salute you! come directly nine o'clock 'arrives . I have a woman in my hands, whom, if you please, 'you may make your mistress, if not, I will keep her with 'me' Then Lal began to take opium, very strong, with mixed spices in it , lie took also intoxicating potions made of hemp and sugar . he put on a handsome dress and ornaments. and implied performes to his body, and outment of musk. He came recling about, and supporting lumself with a spear his hand was a 'duck' full of strong houor. The damsel. when she saw lum, ran and said, ' Bride ! I claim a present for 'good news, the prince has arrived' The Chowree fancied he had really come At that minute the young lord Lal came to the door of the mansion, which was as far off as one could see When he entered, the girl closed the door behind him, and, applying the chain, went away The Chowree saw that it was not her husband she suspected treachery, but considered with herself that she must be cautious, as she could not be so strong as a man, and he inflamed with honor. She called to mind the proverb, that with the deceiful one must use deceit. and determined to be wary, as under such difficult errounstances she had to defend her chashty Thus consulering, she rose and said, 'Prince! come and sit on the couch' He answered, 'Chowree, do you sit' Seeing how beautiful she

A vessel so called, resembling a duck in form.

was, the Golo 1 was pleased the Chowree, too, shot arrow-like glances at him, which pierced his breast. The Golo began to be as ductile as water, and the Chowree led him on to tell her the truth 'Jamotec,' she said, 'has done well for me' Lâl said. 'O. Chowree I I had told her that if I could find a 'good caste, beautiful clever, young woman, I would keep her as a mustress, you are just what I wanted I will do 'whatever you desire' The Chowree then knew that it was a courtezan that had thus deceived her exceedingly, bringing her and him together by force Seeing the 'duck' and cun which Lâl had brought with him, and reflecting that he was already excited with houor, she took the 'duck' and cup from his hand, and filling the cup full, extended it towards lum, saying, 'Prince I take a cup from my hand' Then Lal answered, 'This is very strong, and I have already drunk 'much Do you give me another cup, then? No, no, we 'must talk together' The Chowree said, 'What matters 'talking, do not push back my hand the first time I offer it 'you, receive what I present, I am urgent you should do 'this' When she said so much, he took the cup and emptied it, and then with trembine hand, filling it again, offered it to the Chowece She, drawing her veil over her, poured the liquor out on her bodice She filled ngain, and seeing that the Golo had reclined his person, but was not yet fully intoxicated. she gave him the cup again While in the act of drinking he fell plong the couch, clenching his teeth. The Chowree knew then that he was so much into wested as to be helpless. She immediately got up, and taking his own sword, cut his throat , then she took the coverlet off the couch and rolled him up in it Beneath the window was the Ling's road she threw the bundle into it It became undnight, and the watchmen arrived on their rounds, they saw the bundle lying before them, and supposed that some thieves had broken into a merchant's house, and being alarmed by them, liad thrown down the bundle, and made off They functed they would get praise

<sup>1</sup> It appears that Lal, though the son of an officer holding high dignities, was of the casto called Golo or Khuwas, who are either slaves or descendants of them, though sometimes appointed to the most important situations. from the castellan, so they lifted up the bundle, which they found very heavy. They saud to each other, 'Let us not 'open it now; at sunrise the owner will come for his property 'and to trace the footmarks of the thieves, therefore let 'us put the bundle as it is at the eastellan's guard-house; in 'the morning we will tell him.' Now all this time the Chowree sat in the upper room prepared to defend her hife as resolutely as she might.

Now as to Jug Dev . At five in the afternoon, having hired a house and made his arrangements, he went to the tank where he had left his bride and the horses. He saw there the track of cars and horses, and understood that some one had deceived the Chowree, and carried her off. He went to the court to tell what happened. At the stable yard, in front of the court, the master of the horse was seated. Jug Dev arriving there, that officer thought within himself 'Thus is a worthy eluef,' He rose and embraced him, and asked 'Whence are 'you come?' Jug Dev said, 'I come in the hope of getting a 'loaf of bread here. I am a Purmar Rappoot,' The master of the horse said, 'If you can overlook these horses we may 'hve together, and you shall have pay and your food.' Jug Dev's heart and thoughts were not there : but he thought the officer might introduce him, and when he promised to bring him into the king's presence, he remained with him, though much distressed in mind. However.

> One moment lessening, one moment increasing, Now a half moon, now a crescent, Destiny has not given to the moon,

All days alike.

He considered, 'It is bad, but what can be done.' When evening came he fed the horses. The master of the horse brought dishes for dinner from his own house; but Jug Dev had no appetite; still he pretended to cat before the officer, and returned the dish. All night he tumbled and tossed upon his bed. At last the day broke. The castellan, Doongurshee, came to the guard-house. The watchmen, paying obesance, showed him the bundle, saying that they had it from theves, who had run away during the night. The castellan was pleased at the capture; be said, 'Open the bundle and see

'what is in it' The servants quickly began to do so, when they came to the third fold they saw blood They all started, and hastening to open the bundle, they found that a man had been killed and rolled up in it. Then Doongurshee recognized the corpse, and said 'Ah 1 that is surely Lake ! how dear was he to my heart he is just as he was-drest in his orna 'ments' The castellun beat his breast, and said to his servants, Run, get news truly this is your young lord Lal's face'
They said. 'He is sleeping at home' They sent to enquire of his cunuch, who said that he had gone to the courtezan, Jamotee s house, at nine o clock at night Thither the men ran and enquired of the courtezan. She said he was safely asleep in the upper room They told her to wake and call him The mad then went and called, 'Wake the prince, Chowree, 'and send him here' Then the Chowree angrily said, 'Wretched prostitute! the moment that father of yours came 'I killed him, tied him in a huadle, and threw him into the 'road Have you dared to play off such a trick upon the 'daughter of a Chowra! Wretch! when the prince, my husband, comes to know of it, you will suffer Other women may act like courtezans and have friends, but, may 'Narayun destroy your house I was it into my presence that 'you dared to send a Golo, a Golo fit to sit outside my door! 'was it upon me that you dired cruse him to cast an eye !' Hearing this the courtezan felt ready to expire The servants running, told the estellan, 'Some Chowree Rajpootnee has 'killed the young lord' Then the eastellan, taking two hundred men with him, went to Jamotee, the courtezan's house, and ascended to the upper floor. The door of the room where the Chowree was, was closed firmly, but in the back wall there was a window large enough to admit one man at a time. Placing a ladder, one of the servants ascended, and looked into the room. The Chowree struck him with her sword-his head fell into the room, and his trunk outside, in the same way she slew five or six men, but no one was able to hill her They all began to tremble The story got abroad, and it became known to Sidh Raj Jesingh that a trick had been played off upon a Chowree Hajpootnee, and that the cas tellan's son, and four or five others, had been slain by her;

also that she defended herself shut up in an upper room The king said, 'Run quickly, and give orders that no one interfere 'with her until I come. I will be there immediately' Sidh Raj, calling for his horse, mounted, the master of the horse and Jug Dev making obeisance. The raja was surprised when he saw Jug Dev. and thought within himself .- ' that is 'a good looking chief , but I never saw him before ' Jug Dev rode before the raja, who kept looking at him all the way to Jamotee's house The soldiers made way among the crowd The king ascended followed by the master of the horse and Jug Dev Then Jye Singh said, 'Daughter Chowree! tell 'me where is your family residence, where your father in 'law and who is it you are married to?' The Chowree looked and knew that it was some great chieftain, she said, Sire! I am the daughter of a Chowra. Beeri s sister, married to the younger son of Oodayadtt Purmar, lord of Dhar' flen the raja said, 'Daughter Chowree' whiy have you slain my men?' she answered nigrily, 'Sire! this wretch brought ' me here to deceive me, and then a Golo came to violate my 'chastity, therefore, sire' I killed him I am a Rajpoot's
'daughter, I will kill many more before I fall I will fight till
'I die God will do as he pleases The prince, my husband, too, 'is in the city' At that moment Jug Dev, stepping forward in front of the raja, said, 'Chowree' open the door You 'have suffered much calamity' Then the Chowree, recogmizing Jug Devs voice, opened the door, and threw herself Into lis arms The rija knew that this must be Jug Dev Then Jye Singh said to the Chowree, 'You are my adopted 'daughter' He called to his attendants, and said, 'Bring 'a chariot and ten maidens, and take these to a handsome 'house' Then Doongurshee, the castellan, came up and petitioned,—'Mighty sovereign' prosperity to you! What order are you giving in regard to the spoiler of my house? The king sud, 'This daughter Chowree did but protect her 'chastity When a Golo seeks to make a harlot of the wife or daughter of n Rajpoot, he is sure to meet with 'punishment Was it for a bad purpose that I cotrusted the 'city to your care?' Then he ordered that the fool should be dismissed from the castellanship, nod forbidden the royal

presence Soon after he confiscated his property, and punished him, turning him out of the country, and giving his house up to be plundered. Thus he made the eastellan an example to others. Afterwards Suih Riy urrested the courtezans, and cut off the noses of the whole of them, shaving their heads, and setting them upon Sectula's steed, and thus parading them round the city, he expelled them, and give up their houses to be plundered.

Placing the Chowree in a cur, with ten damsels to wait upon her the king established her in a handsome mansion. Ive Singh himself conducted her thither, he presented to her also un old cunuch for a steward, and stored her house with provisions for a year, and furniture in proportion to the establishment He gave her, too, a strong doorkeeper, and whatever the was necessary for her sinte, and again declared that he had adopted her for his daughter Then, taking Jug Dev with hum, he went to the court There he sented himself and begun to make various enquiries of Jun Dev The rais was exceed ingly ple ised with Jug Der , he caused him to dine with him When nine a clock arrived, he presented a dress of honor with brucelets n in it necklises, a collar, n turban ornament of icwels and dismissed him Jug Des went home and embraced the Chowree He gave her his pearl necklace, and said to her, You have got us quickly introduced to the king otherwise

You have got us quekly introduced to the king otherwise there would have been a delay of ten or twenty days. We must have sent our respects by some thard party. Thus they talked over the occurrences of the day, till it became night.

The Chowree, living taken the putervist vow, had calen nothing, therefore she rose at lines in the morning and begin to prepare breakfast, and set water to boil. When all was ready she awakened Prince Jug Dev. he said, 'Why so 'quick to-day?' The Chowree represented that the raywould send for him. He have been tulking with you so he 'will not be without you for a munite all day. You know the 'you have taken I am faring from yesterday, Joyou, there 'fore, bathe, and I will then cat.' Jug Dev said she was right.

<sup>&</sup>lt;sup>2</sup> Acctula is the goddless of the small pox, and is supposed to ride upon a donkey

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he rose and bathed, and the two breakfasted together At that time an usher came, bringing a borse with him, and began to call out at the door Jug Dev, taking leave of his wife, came to the door, and, mounting the horse, rode to the court The raja, rising, received him with respect. They talked together of old stories. The king enquired, "Will you take service 'with me?' Jug Dev answered, 'It was to earn a louf of bread that I came out from home' The rais said, 'Will 'you take a grant of land (putta), or will you be paid at a 'fixed rate'? Jug Dev said, 'Your Majesty, I prefer receiving fixed pay: I will serve for a thousand crowns a day. 'Place me in whatever post there is most danger. if I refuse 'I am no Rajpoot' The king said, 'Very good,' then, calling the treasurer, he gave orders 'Pay daily to Jug Dev'two thousand crowns from the treasury, sixty thousand crowns a month-do not let there be any difficulty about this payment Again the king gave Jug Dev a dress of honor, and having caused a deed to be written, and affixed his seal to it, he presented it to him

When he had dismussed hum, the great chuefs of Puttun began to gumble among themselves, saying, 'Why has the 'king taken this fellow into his service?' They began to say also, 'As the sun rises he gives to a single man two thousand crowns! I How will this one alone defeat an army of eighty 'thousand horsemen?' The raja, however, continued to berry much pleased with Jig Dev., he used to place him beside or opposite to himself, and never gave him leave without making him a present. Things went on in this way for a year At the end of that time a son was born to Jug Dev, whom he named Jug Dhuwul, and, three years afterwards, another son was born, whom he named Beej Dhuwul. The young princes were very much petted by the king, who was fond of giving presents to children and simple people who made odd remarks in their simplicity. That king spent also a thousand a day in virtious gifts. How shall the bard not record this, for, 'Thic 'spiritual preceptor's name, and the benefactor's, to remember, 'is one of the say yow's '!' so ne of the say yow's '!'.

The elder prince had attained the uge of five years and the younger that of two years At that time the month of Bha-

drapud came round. The nights were darkened with clouds, the run fell from the sky, the frogs croaked, the pea fowl sereamed, the shall cry of the sparrow hawk was heard, and screamed, the saint cry of the sparrow nawk was neard, and the flashes of lightning were seen—such was the night in Bhidrapud, making the coward's heart tremble. On such a night as this, a noise reached the king sear—it was like the sound of four women singing joyful songs in the eastern direct tion, and of four other women lamenting at a short distance from them The king called to the guard, and asked who was awake Jug Dev made answer- 1 our majesty! have you awake sug bev made answer tou impess i nave you and 'any command?' The raps and, 'sig Dev, have you not 'gone home?' The prince sud, 'How could I go without being dismissed?' The king said, 'Well, then, go home 'now' Jug Dev said, 'Your majesty! what order have 'you for the guard? When I have executed it I will go home' The king enquired, 'What noises are those that we hear?' Jug Dev said, 'There are some women singing songs, and 'there are others making lamentation' The king said, 'Bring me intelligence who is singing and who lamenting
'In the morning let me hear about the matter' Jug Dev, paying obeisance, putting his shield on his head, taking his sword in his hand, went out alone The king thought within himself—'Bhadrapud nights are dangerous, let us see whether 'he goes or not' Thus considering wrapping a dark dress round him, Sidh Raj followed Jug Dev Several chiefs were on guard there the king culling to them asked what chief was there Each gave his name Then Sidh Raj sud, 'The 'Ling desires you to bring news of the women, some of whom 'are singing and others lamenting, in the eastern direction ' One of the cluefs said, 'Let him send the man who receives 'two thousand daily, and presents also Has he been draw 'ing his pay all this time for nothing ?' The king heard this ome chefs, however, sad—"We will bring the king intel higence' Then, as they by in their pallets they said one to another, 'My lord, get up, get up' However, after making a noise with their arms, and crusing their shields to

Aleanwhile, Jig Dev went on towards the east, to where the singing appeared to be—Sidh Râj following him — Jug Dev

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arrived at the gate of the city, the door keeper opened the weeket and let him out Sidh Raj said, 'I am the chief's 'henelman, let me go out too' He, too, passed out Jug Dev advanced to where the women were lamenting, and said to them, 'Who are you? Are you mortals, or wives of Devs, for are you Blootness, or Pretness, or Siddhs, or Sheeko
'tirs?' Why are you lamenting with so much grief at
'this midnight time? Tell me what calamity it is that you 'suffer' They said, 'Approach, son Jug Dev! wherefore 'are you come here?' He said, 'I am come to enquire the cause of your making lamentation' They said again, 'We are the lates of Puttun The stroke of ten to morrow 'morning is the time of Sidh Raj Jesingh's death. It is on 'that account we are lamenting Who will perform service, 'worship, presentation of gifts or sacrifices? We must needs 'lament' The king heard what they said from where he stood in concealment Jug Dev said, 'But who is it that is 'singing?' The l'ates said, 'Go and enquire of themselves'
Jug Dev went, and paying obersance, said, 'You sing songs
'of good news Who is your king, and what plenses you that 'you are thus singing?' They said, 'We are the Fates of Delhi We are come for Sidh Raj Jesingh see, there is the chariot That is why we sing Jug Dev said, 'When will he meet his death?' The Fates said, 'In the morn ing, at the time when he prepares for worship, and putting on the dress of yellow silk, stands on the platform, we will strike him so that he shall leave the body. Then Jug Dev said, 'In these times there is no king such as Sidh Row what religious observance, gift, or vow, or by what other means can be escape and be released from calamity?' They said, 'There is but one way of escape for him, if any chief ' who is equal to the king will cut off his head and give it us, who is equal to the sing win cut on his next and give then Sidh Row Jesugh's file will be prolonged. Jug Dev said, Will my head avail, that receiving it you may prolong Sidh Row's life and royalty? If so, I am read, The Fates assented. If you make an offering of your own life, 'Sidh Row will escape' Then Jug Dev said, 'Give me 'leave for a few moments, I will make the matter known

'to my wife, and, having obtained her assent will return' The l'ates laughed scornfully 'No wife would consent to her husband's dyng, but go and ask and return speedily' Jug Dev turned himself homewards Sidh Row said within hunself. 'Let me see whether he will return or not, and what himself, 'Let me see whether he will return or not, and what 'the Chowree will say ' He followed him Jug Dev, return ing, entered his house and ascended into the upper room, he embraced the Chowree Sidh Row Jesingh heard the conver sation between the husband and wife. They sat together as usual Jug Dev said 'Chowree' there is a matter of this usual Jug Dev saud 'Chowree' there is a matter of this 'kind' The Chowree, journing the palms of her hands, saud, 'What orders has my lord?' Then Jug Dev told her the whole story from the beginning, and saud 'I am come to ask, 'your permission'. The Chowree saud, 'A day of prosperity, 'a might prosperous! It was for such a day that we were enjoying our livelshood. Give it them. It is for the life that subsistence, grants, and lands are given. You have deter 'smosterice, graints, and lands are given for more deter 'mined well, such is the duty of a Rajpoot If Sidh Row 'live and reign all is well, if not, what use would life be l 'But, my prince, I have one petition Why should I sur 'sut, my prince, I have one petturn why should I sur-tyne, for suchours'existence, why should I undergo so much 'calamity?' I will offer my life with yours' Jug Dev suid, 'But the children, what will become of them?' The Chowree said 'Let them be offerings at the same time' Then Jug Dev said, 'If it be so, let us not delay' Jug Dev took the elder child by the hand and descended, the Chowree followed him Sidh Row Jesingh was filled with astonishment The said 'Well done I Rappoot, and well done ! Rappootnee'
The four went on in front, the Ling following them to see what would happen Jug Dev and the Chowree approached the would happen Jug Dev and the Chowree approached the Fates They sand, 'Jug Dev, is your head ready to be 'offered?' He said I'or my head how many years will 'you grant Sidh Row?' They said, 'He shall reign twelve 'years' Again Jug Dev asked—'The lives of the Chowree 'and the boys are of equal value with mine, for the four 'grant Sidh Row forty eight years I will offer the four lives' The Fates said, 'So be it' The Chowree first presented her

<sup>1</sup> She meant to convey that she would burn with her husband a corpse in any event

first born son. Jug Dex, drawing his sword, cut off the child's head, and prepared to offer the second boy. Then the lates restrained him "Jug Des, we have granted you the forty-'eight years, and your wife and children' They sprinkled ambrosia upon the corpse of the elder child and the boy rose The Pates laughed and said, ' Yours and your wife s ' faithfulness we have seen to be great ' Placing their hands' on the children's heads, they gave them to the Chowree They said 'Jug Des, for your fidelity we have granted Sidh How 'forty eight years of royalty ' They dismissed him Jug Des and the Chowree made obeisnice, and, taking the two call Iren, returned home. The king perceiving the fidelity of Jug Dev, and the Chowree's devotion to her husband, was very much delighted He returned to his palace and his down; as he his he reflected in his mind 'Well done, Jug Dev I you have 'procured for me forty eight years of royalty.' Sleep did not close his ever. After four in the morning, the usher, having come, called Jug Dev. He prose and bathed, and wor shipped the Supreme Lord, and taking the Divine name tamle a mark on his forchead. At break of day he came to the king Sidh Row was seated in the court when Jug Des entered Illsing from his royal cushion, he embraced him: placing a second cushion beside him, he with urgency compelled him to be sented thereon. He sent for the chiefs whom he had commanded to bring Intelligence, and enquired of them what news they had procured during the night. They said, 'There were 'four Mows' in two carts, in the one eart they had had a son born to them and were singing. In the other they had lost a 'son and were lamenting' Sidh Raj, hearing the chieftains' story, laughed contemptuously and said, 'You are chieftains worth a hundred thousand, treat pillars you are: if you \*cannot bring intelligence, who can bring it I \* Then, turning to Jug Dev, he said, 'Do you relate the occurrences of the 'night' Jug Dev said, 'It must be as the chieftains have 'related.' The king sald again 'Do you tell the while,

1 11

<sup>\*</sup> Spuritual preceptors still impose hands upon their duciples, see for lift is said was done by Dors and other supernal beauty.

A Mow is a person who has left home and become vagrant, in consquence at a famine or other distress.

'even as it happened, I have heard all' Jug Dev said 'If 'I had seen any thing, I could relate it-I do not know how 'to make up a tale' Then, having proved Jug Dev's gene rosity and witnessed his fortitude, Sidh Raj Jesingh sud-O chieftains, brothers, nobles I listen to the tale. The first watch this morning was the hour appointed for my death . 'but now, for forty eight years, I enjoy royalty at the gift of Jug Dev His two sons, his own, and his consort's heads for me he offered to the Fates. the elder child's head was 'actually offered Beholding the valor and fidelity of this 'noble and the devotedness of his wife the lates gave the whole back again, and presented my life also This day forth I reign at the gift of Prince Jug Des You are telling falsehoods thinking to obtain some advantage, but I saw 'this thing with my eyes, and heard it with my ears You 'grumble at the pay given to him; but if I were to pay him 'a hundred thousand every day, or ten milhons even, I could 'not get such a Rajpoot as he is' After thus saying he gave to Jug Dev the cocoa nut of his elder daughter, and with it two thousand villages For their personal expenses also he gave five hundred villages He presented Jug Dev with bracelets, a pearl necklace, a turban ornament, and numerous lewels, and dismussed him Jug Dev returning home, told what had happened to the Chowree She said, 'You are a 'lord, in your female apartments there should be two or four,
'you have done well, the connection is a great one' Then Jug Dev, discovering an auspicious day, completed the marriage People looked upon Sidh Ruj and Jug Dev as cquals Thus enjoying happiness, they passed two or three vears

In Bhoojnugger, where Raja Phool reigned, his son Lakha had a son Phool, who had two drughters Once on a time he considered that his daughters were old enough to be married, and therefore determined to find them bridgerooms Calling this minister, he asked his advice as to sending the cocoa nut to Sidh Raj Jesingh The Jharejee's cocoa nut accordingly arrived at Puttun Sidh Row, preparing the marriage caval cide, took Jug Dev and other great chieftams with him, and setting out reached Bhooinugger They were received with

CHAP, VIII

great joy and brought into the city. Raja Phool had already been informed of Jug Dev's pedigree. The minister also re freshed his memory on the subject saying. He is a great 'Rajpoot a warrior and a mun of fortitude—give the younger 'Princess to him'. Her name was Phool Muter. Jug Dev received the cocoa nut for her. Sidh Row the Solunkhee and Jug Dev, the Purmar married the two Jharejees at the house of Raja Phool. After receiving the usual presents they were given leave and returned to Puttun. they lived in comfort many days. At that time the usual embassy from her fathers louse came to take the Chowree to visit her parents she having obtained Jug Dev s permission. carrying the boys with her went to her fathers house.

The remander of the trile of Jug Dev is rather may clous than interesting. The bard relates in detail how his hero lad Sidh Raj under further obligations by fighting with and con quering in Kal Bheiruv (or demon) who had fallen in love with his Jivrejee queen. We are also informed of the manner in which Jug Dev surpassed his master in a contest of gene routy by giving his head to Chamoonda mother when that Devee appeared at the court in the disguise of a Dard's wife begging alms. It appears that Sidh Raj was after this naigry with Jug Dev because he land 'put him beneath his feet and 'diminished his fame in the world,' and that it was in consequence of that anger that I e advanced against Dliar. Jug Dev upon becoming informed of this intention of the king's determined to quit his service—for is the property has it—

Where there is a Purmar there is Dhar, And where there is Dhar there is a Purmar Without DI år the Purmar is nothing So without the Purmar is Dhar

Jug Dev, therefore returning home took counsel with the Jharejee 'The king has conceived enunty against us, there is no advantage in remaining here any longer, we will not

It is necessary to romark, in regard to the historical value of the story, that a bard would not dare to take so great a liberty with any Rappothouse, as to assert that a marrage had occurred life had not really taken place. By such presumption ie would draw upon himself the anger of all concerned:

'remain, though the king entreat us, we have tried our for-tune.' The Rince sild. 'Your fame his been spread abroad 'royally, and you have attained great honor. Do you now 'proceed home and embrace your father and mother. I, too, 'will pay my respects to my father in law and mother in law 'Your relations will say," the prince has struck out a name," 'therefore let us examine the omens, and set out.' Then Jug Dev sent for the astrologer, and ascertaining the auspicious Dev sent for the astronger, and ascertaining the anapteous hour, caused his tents to be pitched outside the city. Mean while the Chowree, too arrived, and embraced her hisband, they enjoyed great happiness. Jug Dev told her the whole story, and she quickly made ready to proceed. They placed all their treasure on camels, and taking with them their elephants, horses chariots litters catile, men servants and maid servants -their whole household, -they set off When maid servants—their wave nousenon,—tray set on when the whole had arrived outside the city, Jug Dex, mounting his horse, went to the king's presence Sidh Ru, rising said, 'Be seated here,' but Jug Dev replied 'Your majesty, I 'have served a long time, you must now give me leave' The raja was very unportunate with him to remain but Jug Dev would not consent. The ministers and officers added Det woud not consent The minusers and observations, their persursions, but Jug Det continued to demand permission to retire. At last, making obersance to the king and to the company, he withdrew. Sidh Rows daughter embraced her parents her brothers and maidens and she too withdrew. Jug Dev set out from Puttun at the head of five thousand Jug Dev set out from Puttun at the head of five thousand horse, before him went eight thousand armed men Trivelling stage by stage they reached Took Toda Messengers brought the news to the Chowra Raja, they demanded a present for the news Prince Beery made them presents, he caused the royal drum and instruments of music to sound. The city was adorned, and the prince went out in great pomp to meet them, he embraced the whole company, distributing pearls Jug Dev remained there a month. The people had heard of the events of Puttun, but the Chowree related the whole story aguin from beginning to end. The whole were pleased.

After a month Jug Dev took leave and proceeded to Dhâr The news had reached that place, but they nevertheless sent messengers to announce their approach. The raja was very

much delighted: he presented to the messengers, jewels, armlets, and pearls. Two special messengers made the announcement to the Salunkhee lady. The procession of welcome was prepared; the city was adorned; Oodayadit Raia, with litters, horses, and elephants, went out to bring them in. Jug Dev touched his father's feet : he embraced his brothers, his nephews, the chiefs, the nobles, the rapports, the ministers, and monied-men-every one of them; he caused his two sons to touch his father's feet. The raja was very much delighted. Many bards sung the fame of Jug Dev. Thus they entered the city, receiving salutations from all sides, attended by a great retinue, with armed men and elephants covered with armor. Jug Dev touched the feet of his mother, the Solunkhee lady: he bowed himself to the ground. His mother, lasing her hands on his head, and then placing them on her own, took his sorrows upon her.1 The three brides touched her feet. The Solunkhunce was overjoyed that she had seen her son and his wives, she said, ' I nm fortunate in this world that I have heard of such deeds of my son with my cars, and 'seen them with my eyes.' The children sat in their grand-mother's lap. Then, the rain being pleased, said, 'O son! son have Illumined the thirty-five branches of the Purmars. O son I there has been none like you, nor will there be, ' You have saved Sidli Raj and preserved his life, and taken the Rhelray. You have fought with the king, too, and 'abased his pride. Well done the Solunkhance, that she gave ' birth to you,-that she bare such a son in the world. Your ' name has become immortal.'

After this the Waghelee lady, touching the mja's feet, began to salute Jug Dev. He, taking her by the hand, said, 'Majeel' my fame is yours—I belong to your lap.' Thus the good man forces good out of evil:—

Think not of the faults of others, Though numerous as the thorns of the acacis, Siys the dark one; think of their virtues,— That the tree has no thorns in its shadow.

Thus reflecting, he touched the Waghelee's feet and em-

<sup>&</sup>quot; Nee account of the ceremony called "Nysonchun," in the chapter of marriage ceremonies, in the Conclusion.

braced Rindhuwul, the brides, too, paid their respects to them both

Soon after, Raja Oodayadit suffered from disease so violently, that he felt he could not surve. He sent for all the nobles, and for Jug Dev and Rindhawal Before them all he sud, 'I give the kingly mark to Jug Dev, and entrust him with the royal authority' To Rindhawal he assigned a hundred villages, urging him much to be obedient to Jug Dev, he also recommended Rindhawal to Jug Dev s protection. Having thus scatted Jug Dev on the throne, the rija went to Dev lok. The Waghelee and Solunkhunee became sutees. Raja Jug Dev roled.

It was at the age of fifteen that he left home, and he served Sulh Raj eighteen years. After mounting the throne he reigned fifty two years, he hved to the age of eighty five At last he placed France Jug Dhuwal on the throne and hum self went to Dev lok. The Chowra, the Solunkhee and the Jharqa ladies with great joy became sutees, and accompanied their lord to paradise

Thus, concludes the bard, have I related the good tale. In story of Jug Dov's lastening to truth absence of anger, valor, firmness, exploits wisdom, generosity will spring up abundantly. In this world, when Rows and Ramas 'hear the story, their want of courage, meniness and little nundedness will be dispelled, they will never full into calamity. Con sudering this matter readers will peruse, poets will recite chieftains will lasten. They will receive such joy as those who dwell in the City of Immortality.

Such is the tale of the illustrious Jug Dev Purmar,—the full of valor

Royal tatles

## CHAPTER IX

## BI KHENGAR 1

This author of Probondh Contamene mentions that Suh Raj sent an army ngainst in Alicer Rina, or shepherd king, named Nowghun, which laid slege to Wurnldhuman, now Wui-wan, and other towns, but sustained many repulses. Suh Raj in length set forth in person, and through the trenchery of the Rina's sister's son, selzed that prince, and put him to death. His queen gave vent to her deep grief, famenling that she had not offered her high a sterflee in company with Kliengár-Hroken flown is Wudwan,' she cried; 'that klag is ilend;' my father's race exists no longer; ilesolate is my hig; let 'llhogawo now enjoy me.'

There is here a confusion between the names of Nowghun and Khengar, which are usually applied to two influent persions, father and son, chilefo of Yadon race, ruling at Girnar or Joonaguth in Soreth, of whom the latter was the oppount slain by Sidh Raj, and the bushand of the princess who ided at Wudwin.

Rå Khengår's father, Rå Nowghun, saya n banl, compelled the Haja of Oometa,\* on the banks of the Myhre, to give him bis daughta is as token of submission. Hunsråj, the Myherw, her brother, however, declared that it was cownelly in his father to have given the lady, and that some day or other he would slay Nowghun. This he threatened publicly; and Nowghun, in return, swore that he would slay Hunsråj, the Myherro. Nor was this the only feud that Nowghun Involved himself in on account of this Rånee, for when her bridal procession was on its way to Joonagurh, and had arrived at

<sup>&</sup>lt;sup>1</sup> Ria Khengira I was Cha Isama ajia, descended from Graharija (n. 53, sed: 2, rad) and hence a Fereditary enemy of (1c Solahke, Ità Nochan II surceeded lum in 1997, and II was bliss on Lia Khenghiar II (1998-1123) whose adventures are tere narrated. After killeg kin at Bagara, Sud iharija made one bajiana kivny of Junigah.]

CHAP. IX

Bhoowero, near Jusdun, the Ray of Bhoowero, on being told that the bride was Nowghun s, Jughed, and said, that if his fort had only been finished, he would have kept her for him self. Ba Nowghun, when he was told of this, swore that he would break down the fort, and put the rais to death.

Once on a time Sidh Raj, the Solunkhee, encountered Nowghun in Punchal land, the border country on the Soreth side of the Null and Sidh Raj having distribed land, Nowghun was obliged to take grass in his mouth and make submission. Then Nowghun took an eath that he would break down the rate of Puttin.

At the same time, Sidh Rajs household bard composed a song in ridicule of Nowghun, which made the Ra so angry, that he swore again that he would split the hard's checks

Ra Nowghun, however, fell sick, and his death approached without his having been able to perform either of the oaths which he had sworn He therefore called his four sons around him, and told them that whoever of them would accomplish the four labors he had vowed to perform, should sit upon his throne The eldest, Racedhun, undertook to destroy the fort of Bhoowero the Ra gave him four districts, and his descen dants form the clan called Racezadahs \* Sher Singh, the second son, promised in addition that he would slay Hunsraj, the Myheero, he also received a few vallages, and was the an cestor of the Survayas The third son Chundra Singh, were a bracelet of Umbarees having dedicated himself to that god dess, he agreed, beyond what his brothers had said, to break down a gate of Puttun but declined the task of splitting the bard s cheeks because that would be a disgraceful act . he also received a few villages and was the ancestor of the Chooda sumas | Ishengar who was the youngest of all the sons alone undertook to perform the four tasks, Ra Nowghun therefore placed him on the throne of Joon wurh in his own life time, and soon after died

Ra Khengur, in his first warlike expedition destroyed the fort of Bhoovero, and killed the raja, next he siew Linsraj the Myheero, afterwards, when Suhl Raj was gone to Malwa, Khengar, leading on army to Puttan broke down the eastern cate. On his way back, he earned off the betroffled bride of Sidh Raj, Ramk Devee, the daughter of the Devra \* Rajpoot of Kairee and married her When he had performed these exploits, the household bard extolled his fame Khengar filled his mouth with diamonds and pearls till the bystanders end out, 'his checks are split,' That was the only way, Khengar said, of splitting a bard's checks, it could not be done with a dagger

Afterwards Sidh Raj brought an army to the country of Joonagurh and fought against it for twelve years without success At length Ra Khengar's sister's sons, Dehul and Vechul, being angry with Khengar, went over to Sidh Raj to whom they pointed out a subterraneous passage, by which he introduced his army into the fort Sidh Raj slew Khengar, and carried off Ranik Devee to Wudwan, where she became a sutce He cut off the noses of Dehul and Vechul, and ex nelled them.

Ranik Devee, when she was seized by Sidh Raj, was not aware that her husband had been slain, but thought that he was a prisoner. On their arrival at Windwan, Sidh Raj told her that he had killed her husband, and sought to induce her to marry him. 'She, however, refused to enter his female apartments, and threatened to curse him, 'sut' having come upon her, if he did not give up the body of her husband. Sidh Raj was terrified, and caused the corpse to be given to her, he asked also, what expiation he could make for his offence Ranik Deves said 'Buld me a temple in this place, and your 'throne shall stand firm, but as you have slain my children, Ilay 'this curse upon you —you shall die without a son to succeed 'you'. She then followed her husband through the flames?

But 'twas thy beauty that provoked me 'twas I that stabb d young Edward — But twas thy heavenly face that set me on '

[Aing Richard III, 1 2] account of Success in the Conclusion

We find it stated in the Annals of Mewar, that Asil, the son of Bapia,

<sup>3</sup> Sidh Raj might have urged with the English Richard,— He that bereft thee, lady, of thy hushand, Did it to help thee to a better husband I did kill King Henry —

The people of Soreth are still much attached to the memory of the old Ras of Joonagurh, and a proverb is common among them, which says, that 'the mould in which Soreth land and 'Ra Khengar were formed, has been broken, and the work-'man who mude them is no more.'

The city of the Ras is approached from the south west by a road which prises for some miles through a picturesque and highly cultivated country, enriched with groves of nrungoes, tamarinds and other hixuriant trees. In front is seen a range of grante hills, nichly clothed with underwood, which, extend ing north and west, occupies an extreme extent of about twelve miles. A large opening in nearly the centre of the range, called the 'Portal of Doorga, discloses a beautiful valley, its vista filled by the sacred mount of Nemeenath, the royal Gitnar, which joined to the lower range by two connecting spurs, raises far above it its bold black grante bluffs and tapering peaks, falf concelled in mist and clouds.

At the entrance of this valle, is satisfied the ancient city of Joonaguth, its low walls nearly hidden by the dense jungle around it. In the north eastern angle, throwing its darkening shadow over 'the streak of gold' the inver Sona Rekha that glides beneith its bastions rises the old Rajpoot estadel, the Oopurkot, the residence of Ra Khengar and his ill fortuned bride. This citadel is still a noble specumen of eistern fortification. Venerable from its age, and romantie from its position, its deeply excavated fosse, its numerous and massive towers, tes crenellated paripets, telling of strength and asserting dignity, would, without fail, impress the beholder, were his imagination uneveited by their association with the mysterious glories of the Nadoo race—the still shadow line of Stree Kinshi.

of Chectore, by a daughter of the Furmar Princo of Asibas, near Dwarks, obtained possessions in Soreth and founded a race called the Asil Gehlotes. His son Bery Pal, it is said was shan in an attempt to wrest Cambay from Singram Dabee One of Bery 1 al a wree stud a volent death, and was prematurely delivered of a boy, named Setoo and as in such case: the Hindoor suppose the sparted the deceased to become one of the Bhoots, culted Choodels, the tribe that descended from Setoo were snown as the Choodels. Berg, the twelfth from Asil, obtained Sonul from his maternal uncle, Khengar, Princo of Gurar, but was slain by Jyo Sunch Dev

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From the gate of the city of Khengar, following the river Sona Rekha towards its source, a pathway, worn by the foot of many a pilgrim, leads to the summit of Girnar At the foot of the mountain, the stranger passes by those venerable rocks, which are hallowed by the name of the just and hencyclent Asoka, thence, by a winding and rugged ascent of about a mile he reaches the point where the western spur or shoulder of the mountain terminates at the foot of the scarp | For the rest of the ascent, the sacred mountain rises, an immense bare black, and isolated granite rock presenting all the gigantic masses peculiar to its formation, on the summit of which occurving a small ledge or table land surrounded by a fort, whose wall is erected on the very verge of the scarp, stand the temples of the Jain Teerthunkurs I rom the plateau occurred by the temples a gradual ascent, amidst patches of korunder \* and wild fig leads to the point of Girnar, where stands the shrine of Umbivee Mata. The mountain has six distinct peaks separated by deep ravines, the highest of which is dedicated to Goruknath and that most remote to halceka She it is whose rites are performed by the ludeous, and if report speak true, the cannibal A\_horce, from her patronage of whom she denves the name of the Aghoreshwurce mother I rom the plans but four of these peaks are distinctly visible, and at the distance of a few miles these, though majestic individually when ob served from the shrine of Gornknath gradually merge into the general mass which appears to form the cone of 'the Girnar' No detailed description need here be attempted of the architec ture of the temples that rest upon the plateau of the mount of Nemeenath Sufficient to mention that, commanding as the sectaries do by whom they have been erected and maintained much of the wealth of India they have here, as at Shatroonye, omitted nothing which could render these mountients of their faith of surpassing magnifleence 1

The following version of the story of Itanik Devce, was obtained from one of those stimerant musicians, called Toorces who standing to the class of Dhers in the same relation which the more famous bards the Illust and Charuns, bear to Hindoos

t This descripts in is from Tod's Western Ind s, and Littee a Notes on Girnar, Jouen Ben ie Soc, vu, bils

CHAP IN

of better caste, roam about the country subsisting upon the alms of their clients, and delighting them in return with the wild and rude tales, half prose and half verse, which they chant to the accompaniment of a species of guitar called the Saringee -

In Sindh land is the country of Pawur, of which Ror Pawur was rais A daughter was born to him under the 'Mool' constellation The astrologer said to Raja Ror, that whoever married a mrl born in such a time as this princess would lose his throne The rain was very sorry when he heard this, so he sent his daughter away into the forest, where a potter, named Hurmuteeo, found her and brought her up She was so very beautiful that the Lakha Phoolance sent an embassy to demand her in marriage. The potter said he must ask his caste fellows before he gave away his daughter. Lokha threatened him with violence, and the potter, therefore, fled and went to Mujeywurce, in Soreth, where he hyed with his family.

Once on a time, four household bards of Sidh Ray Jesingh,

King of Puttun, named Lila Bhat, Bhungud Bhat, Chunch Bhat, and Dubul Blut, travelling in foreign countries, arrived at Muleywuree, where they saw the beautiful daughter of the potter. Hurmuteeo Wherever she moved she left the impress of her feet in rose colour on the ground The Bhats considered that the damsel would adorn the court of Sidh Ray and that if they went to Puttun with the good news they would be sure to receive gifts from the Ling, so they came to Puttun, where Sidh Rai received them with great respect. He had sixteen Rances and he caused the Bhats to dine with him one day at each of their houses As they rose from dinner each day, the Bhats looked at each other and shook their heads Sidh Rai enquired the reason of this The Bhats said, 'We have seen ' your sixteen Rances, but no one of them has all the requisites. of a Pudmeence '1 The raja said, 'You are my household bards, do you, therefore, travel into foreign countries and ' search for one who is a complete Pudmeence, and, when you have found her, bring the proposals and fix the day of marriage

1 The Hindoossay there are four classes of women - Pudmeenee, Rus teenee, Cheetrunee, and Shunkheenee, of which the first is the most perfect The Bhats went off and searched in many countries without finding a complete Pudmeenee, at last they determined to return to Mujeywuree, in Soreth Since they had visited it for the first time the potter Hurmiteeo, thinking within himself that as Sidh Raj is Bhats had seen the maiden, some difficulty would probably arise had kept her in a concealed chamber underground. The Bhats when they arrived sud to him 'Betroth your daughter to the Puttin Raja. The potter said 'I have no daughter. But the Bhats made answer that they had seen her and that if he did not perform the ceremony of betrothal Sidh Raj would never let him hive in peace. Besides they said what fortune is this of yours

that you a potter should be Sidh Raj s father in law! Thus between threatening and making promises they prevailed upon the potter to make the betrothal They further fixed the bridal day for two or three months after and went away to Puttum where they told the raja the whole story Sidh Raj said he would not marry a potter's daughter for then his house would be disgraced. The Bhats answered —

As a mango tree at one man a door Drops its fruit within another a garden

Drops its fruit withm another s garden
So God has caused to be done with Devurce— \*
She is not of the blood of the Potter

Hearing this and also their praises of her beauty, the rija was pleased, and began to prepare for the marriage. He made a bridal pavilion and caused Gunesh to be installed

At the time all thus happened the Ra of Joonagurh was the Choodasuma Ra Khengar, whose sister had married a kinsman of Sidh Raj but was living it Joonagurh with her two sons Dehul and Veehul Dehul said to his uncle one day. 'I am igong to Mugyewiree to see it the village has been newly 'founded in our country. Thus taking leave he went with Veehul to Mujeywuree. Hearing the whole story about the potters daughter they returned to Joonagurh and related it to Ra Khengar. 'In our districts' they said 'is a potters' daughter who is very beauthful and fit to adorn a royal 'court. Sidh Raj's household bards have been to see her nad 'have fixed the day of her marriage with Sidh Raj. If the 'Puttun Raja take such a maden out of our country, what

'reputation will remain to us?' The Choodasum's sud to Deliul 'Take my sword, and go and bring the damsel to my 'court' Deliul took the sword, and went and told the potter that he must marry his daughter to Ra Kliengar's sword' The potter said that the mustem had been betrothed to the Raja of Puttun, and that the bridal procession would come from thence in a few days. If he married his daughter to Ra Kliengar's, Sidh Raj would undoubtedly slay him, he said Deliul rephed, 'I take her away by force, so no harm will 'hig up Girnâr from the roots, and east its stones in all directions. Do you, therefore, forhear to interfere with a maiden 'who is betrothed to Sidh Raje.

Anow Jesingh Dev

By whom Dhar Nugger was shaken Wealth that is known to be his.

' Khengar should not lay hand on '

Deltal sneeringly replied,-

Fifty two thousand, has he stabled,

Of horses, at Gurh Gurair

'Why should fear the lord of Soreth,
'He of the complete army, Khengar!'

So it was, at last, that Dehul carried off the mud by force to

R4 Rhengár Ranik Detve, descending from her channet at Joonagurth, began to enter the outer door, she struck her foot by chunce agunst a stone and blood sprung forth. She sighed, and said, 'My friend! this is a very bad omen—some cala' 'mity will result from this matter'.

As she entered the first door

'She stumbled and struck her foot

Ah! will widowhood come to Ramk Dovee,

Ra Kheng ir married her, the ceremony being performed with royal splendour The Ra feasted the city of Girnâr for

This is not an unusual practice, ride account of Marriago Ceremonies in the Conclusion

• Brother, I like not this.

For many men that stumble at the threshold Are well foretold that danger lurks within Third part King Henry F1, Act 17, seene 7

three days. It happened that a hundred Wüghurees¹ of Puttun, who had come to sell earthern vessels, had made a halt outside the northern gate. They were invited together with the rest. The Wüghurees enquired, 'What rejoieng is there at 'the raja's house that we are invited?' The servant answered,—

- 'The white elephant of Soreth land,
- By caste a Purmar,
  The daughter of Raya Rolree.
- ' Has married Ra Khengar. 'On this account for the last three days the rain feasts the town, including the Dhers. He has sent to invite you also to 'the feast. Come, therefore,' The Wughurees considered that this maiden having been betrothed to their sovereign, had been forcibly married to Ra Khengar, and that they, as well as Sidh Raj, being called Solunkhees, it would not be right for them to attend the marriage feast of a damsel hetrothed to a Solunkhee 2 who had been carried off. They determined rather that they would go quickly to Puttun, and make the matter known there. Thus considering, hungry and thirsty, they set forth, and travelled until they arrived in Puttun Ward, at the town of Waghel. Then they laid nets to catch game. In the meantime Sidh Raj's four household bards, who were on n journey, came up on horseback, and the wild bull (roz) that was in the net made its escape. The Wagharees said 'Sire! we have come night and day from Joonagurh, and to-day le our seventh fast. Why did you drive away our roz? ' The Bhits enquired how it happened that they had fasted seven days. They said that Rû Khengar had taken away by force their raja's betrothed bride. The Bhats, hearing this, were much discomposed; they mounted at once, and going to
  - "We are without master, without home,
  - We are called poor Bhata, We searched for and found Banik Devee,
  - 'Her Khengar has snatched from us,'
  - Sidh Raj then called to his assistance his familiar spirit,
- 3 The Waghuree is a person of very low easte whose employment is that of snaring same. &c.
  - \* The narrator called himself a Solunkhee

Puttun, told Sidh Rai .-

Bâburo Bhoot, and told him to prepare to accompany him, as he was going to Joonagurh to fight with Ra Khengar. The king set forth and marched to Waghel,\* where he was joined by Baburo, who had collected five thousand two hundred bhoots. At Sidh Rai's order the bhoots constructed a tank there in one night.1 From Waghel the army marched to Mooninger, and thence to Junioonara, where they found Dhando, the headman of the shepherds, dwelling with his tribe in a collection of buts. They built there the fort and a tank. Thence they went on to Veerumeaum, where they built the Monsur tank : thence to Wudwan, where they built the fort thence to Syela, where they built the fort and tank, After some days' march they arrived in the Joonamirh country where they carried on war for twelve years without being able to force their way up to Rå Khengir's palace in Joonagurh. Moul-Rânce, who was with her son at this time, practised various enchantments, but without specess. At length it hannened that Ra Khengar became realous of his nephew, Dehul, and accused him of too great lutimacy with Ranik Devec. His mother informed Dehul of this fact, who said .-

'I have not killed his horses,

'I have not seen his treasures. 'I have not enjoyed Rank Devec.

'Why then should Khengar blame me !'

In Goozetat every ancient reservoir or religious edifice is referred. according to the religion of the person, to either Sidh Rai (under his popular name of Sudderages Jesung) or Sultan Mahmood Begurra, in either ease assisted by Bhoots or other denizers of the spirit world. So it is with other popular heroes in other countries.

'In both France and England, old military erections, whose origin is forgotten, have been vulgarly attributed to Casar, as the most renowned 'soldier whose exploits make part of the primitive history of the country. Thus the Tower of London is commonly said to have been built by that great conqueror "This is the way," says the Queen of the unfortunate ' Richard II. in Shakeneare.

"To Julius Casar's ill erected tower."

'cuther to the farres, the devil, or Cosar '-History of Paris,

'The Bell Tower in the lower ward of Windsor Castle is also called "Casar's Tower;" although the sturdest believer in historical 'romances cannot renture to assign its origin to the Roman conqueror. In France, in like manner, every thing possessing any extraordinary character used to be averabed, by the cordulate of former generations.

His mother said. 'You brought her who was betrothed to 'your father's relation, and gave her to your mother's brother, but he, forgetting your services, is ungratefully angry with 'you, so you should not remain in this city' Afterwards Ra Kheng ir himself told him to depart Delud, upon this, took his brother Veehul with him, and fled in the night they came to the gate of the fort they found Doodo and Humeer, two Ramoots, on quard, who asked them whither they were coing. They said that the names expected bullocks laden with opium from Malwa, and that they were going to meet them and would return at midnight at which time the doors must be opened to them without delay. Then the brothers went out, and came to Sidh Raj and said to him, 'Sire I we knew not that you were our kinsman, and on that account we brought R inik Devee to our maternal uncle, but he now needes us 'unjustly, so we are come to you. If you will accompany us 'we will slay Ra Khengar, and restore Rank Devee to you' Then, concealing seven score of soldiers in bullocks' panniers, they drove them into the fort, causing Doodo and Humeer to open the gates to them, and slaving them immediately. They pressed on to Ra Khengar's prince, and sounded the horn Then Khengar came to fight-

They broke the gate and began to plunder, They plundered Gurh Graar, Doodo and Humeer they slew, And marred the beauty of Soreth

At this time, after many had fallen on both sides, R1 kheng ir himself was sluin

Then Dehul taking Sidh Ray with him, went to R nub-Devee's palvee, and said to her, 'Aunt, we two brothers and 'our unele, Khengar, are come—so open the door to us' She did so R imk Devee had two sons, Vlanero who was eleva years old and Dyegueho, who was five years of age Sidh Raj took the latter from her, and slew him. When he attempted to seize Vanero, the boy escaped from him and hid blinself, weeping, behind his mother. She said,—

<sup>&#</sup>x27;Mancro! weep not,
'Make not red your eyes...

To your race it were dishonour, Dying, recollect not your mother

<sup>. .</sup> 

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Sidh R ij then gave orders that the boy should not be slain there 'If Rank Devce will not enter Puttun I will then 'slay lum' The boy, in truth, was at last slain, but it is not known where

Rank Devee was brought out of the fort. At that time she saw R t Ichengur s war horse, and, serrowing, said .--

O ! swift steed,

' Has your bosom not burst ?

'Rå Khengar 19 dead Will you now visit Goozerat ?

Next she saw an elk that had belonged to Ru Kheng ir, she said -

O i elk hon bethink you. Onco you were free.

But when Khengar died You lost your freedom for ave '

She heard a pea fowl crying, and said to it.-

'Why cry you, pea fow!' In the caves of Gunar ? Our hearts are broken-\* Our protector is gone

Rank Devee came to where the corpse of Khengur was lying-she addressed it thus,-

> Ruse, ford I collect your army, Take your sword, Khengde This canopied lord is over sha ling 'The old fort Joonsgurh

As she descended into the valley she took leave of her favorites, the reservoir of woter, the garden, and its chumna trees She looked up to the mountain and said -

> Lofty hill, Gunar, 'With the clouds that tallest,

' Fall now to the earth. ' For Rå Khengår has fallen.

When she had gone on some miles she turned back and,

Tho ery of the pea fowl is a sposed to call lovers together TOL I

seeing the mountain from another side, thought that it was moving to escort them; she ened .-

- ' Raturn, murderous Girnar,
- 'Why shoull you excert your toes, ' Khengar Ra sa dead.
- 'Why tell you not with him '

When she had gone very far, and the mountain had almost disappeared below the horizon, she funcied it was falling, and said. -

Sink not my support !

- 'Your stones who shall upraise ? 'Though the raiser has departed.
- 'They that survice will nay you homage "

Dehul and Vechul had beforehand arranged with Sidh Raj that, when he had slain Ha Khengar, he should give the throne of Joungurh to Dehul As he set out homewards, therefort, they reminded him of his promise. Sidh Ral, at first sald, 'Take It;' but, afterwards, he reflected, that, as the two bruthers had believed treacherously to their mother's bruther. they would some day rebel and oppose him, so he slew them both.

When the train arrived at Puttunwara, Shill Ral strove ly console Ranik Desce, and pointed out to her several good pinces . she said .--

- ' l'orned be Puttun lan l.
- 'Where animalcula slie of thirst
- ' thest in the lar tot Sereth.
- "Where the f mat be set drinks his fil."

At length they arrived under the walls of Puttun, and made a halt there. The raja caused the inhabitants of the city to be feasted outside, and they all poured forth dressed in holiday attire. Hank Devec would take no pleasure in the sight, but anid.—

- ' t'urned be t'uttun tan i,
  - "Where short scarfe cover the women-
  - ' thet is the land of woreth. "Where the woman's released and full "

A Goozerat woman sald to her, 'You have the great salk

Ray for your husband ' She said 'My husband! I left him in such a state as this.-

> His moustache started by the wind. His teeth glittering in the rays of the sun My husband ! O short scarfed one !

'I have seen my husband thus '

The woman asked her how she could refrain from tears She said,—

'With drops from my eyelids,

What need I should fill a well ? 'Thinking of my Manero's death,

'Rivers of tears course through my body'

Thus Rânik Devee refused to be consoled in any manner Sidh Rai treated her very respectfully, and asked her where it would be her pleasure to reside. She said she would go to Wildwan Sidh Raj himself escorted her thither. She then informed him that she had determined upon becoming a 'sutec' He was afraid to deny her request. A pile was prepared on the banks of the river Bhogawo, and Ramk Devee took her seat thereon Sidh Raj, as a last resource, said to her that, if she were a true sutee, the pile would ignite without fire

Rank Devee knelt down, and prayed to the sun She rose

again, and said.-

Farewell, Wadwan, city good, Beneath whose walls Bhogawo flows !

'Me Ra Khengar only enjoyed. Enjoy me now, bushand Bhogawo

The wind blew so hot at this time that the pile was thereby umited

> 'Well blow the heated wind, By which the sands were scorched,

' As Sidh Raj stood by Bhogawo

'To behold the truth of the Sorethyanee At this time Sidh Raj threw his own scarf over Ranik

It is worthy of remark, that this expression, found in a ballad orally handed down to the present day through the Toorees, is also to be met with in the Prubundh Chintamunes, a Sanscrit chronicle, composed in A D 1305 and since shut up in a Jam monastery, far out of the reach of wandering out caste bards | I see p 150

Devee; she east it back to him out of the fire, and said, 'If 'you would become my husband in another life, you must now 'burn with me.' Sidh Råi declined

Where Rank Devee burned, Sulh Raj erected a funeral temple. All Soreth land submitted to lum; but it was the palvee of Raj Khengar, upon Gira'r, which received the marks of the surce's bands for Rajuk Devee.

The town of Wurddhumhippoor, or Wudmin, now the capital of a branch of the Jhálá Rajpoots, is attented in a level, cotton-growing country, within, but not far removed from, the frontier line of Soreth. Trailition assigns to it a very ancient date, and affirms its priority to the capital of Win Rid!:—

Wullch and Wudwant
Puttun city was afterwards founded.

The northern branch of the river Bhogano passes beneath the bastions of the town, and, without being able to force its way to the sen, or even, except in the rainy season, to unite will the southern branch that flows by Limree, it loses ilself in the sait flats about the embouchure of the Sabhermulee. A few rectangular towers, with their connecting curtains, are the only remains of the ancient fort of Windwan ; but the modern town has extended itself much around them, and the funeral temple of Rank Devce, which must have formerly slood in the neighbourhood of the stream of Bliogiwo, is now enclosed within the walls. Of this shrine the spire, which is much ornamented and nearly resembles in its style the temple of Modheyra, alone remains. The domed ante-chamber has entirely peridical. A mutilated image of Khengar's unhappy bride still, however, occupies the adytum; and, on days of festival, arrayed in marriage attire, with the crown, the bridal-vell, and royal jewels, shares in the worship pald nt other shrines in its vicinity which commemorate the virtuous devotion of wives of the house of Wudwan, who, with the princes of the Jhili race, have here passed through the tlames to Paradise.

#### CHAPTER X

#### SIDII BÂJ

AFTER the death of Ra Khengår, Saih Råj committed the affairs of Soreth to a military officer, named Sujiun, a descendant of Jamh or Champ¹, the companion of Wun Råj This minister, as Mcrootoong relates, devoted the royal revenue for three years to the re edification of the temple of Nemeenáth upon Girnår, and, on Sidh Råj's calling him to account assigned reasons so substractory to the king, that he was continued in his office, and entrusted particularly with the holy places of Shutrooniye and Gojayimt. The king himself soon after usted both these sacred mountains on his return from n pilgnmage to Shree Someshwur at Dev Puttun, and made a grant of twelve willages for the worship of Rishub Dev, though envirous Brithnians of two et of assuade him

Religious controversies appear to have been carried on in tho reign of Sidh Rai, not only between the followers of the Brahminical religion and those of the Jain faith, but also, and more particularly, between nival sectanes of the latter persuasion, the Digumburs and Swetainburs, so called, the former, from their living in a state of nuclty, elothed only with the atmosphere that surrounded them—the latter, from the use of white vestments Koomood Chunder, a learned man of the former sect, who, it is said, had conquered his opponent in eightyfour religious contests, came from Kurnat land to acquire for hunself additional fame by the spiritual conquest of Goozerat Sidh Råi, recognising him as the spiritual preceptor of his mother's father, received him with respect, and Myenul Devee herself at first warmly espoused his cause Koomood Chunder was opposed, on the part of the Swetamburs, by Dev Soorce, a learned monk of Kuranawutee, and also by Hemacharya On the day fixed for the contest, Sidh Raj, having taken his seat upon the royal cushion, surrounded by the courtiers who were learned in religious differences, the challenger, Koomood

Chunder, made his appearance borne in a litter with a white umbrella held over him, preceded by a banner and attended by musicians. Dev Sorce and Hemacharya also presented them selves, and sat down on the same cushion opposite to their opponent. A statement of the opinions held by the disputants liad been written down on a previous day, and was now read before the court as follows.—

'Koomood Chunder contends that the Kewulce, who is possessed of holy knowledge and is on the way to attain kye willy a or eternal emancipation should not eat, that the man who wears clothes cannot attain liberation, that females cannot attain liberation. Dev Sooree contends that the Kewulce may cut, that the man who wears clothes and also the woman, may attain liberation?

'the woman, may attam liberation' Koomood Chunder was already half defeated, the announce ment of his opinions having been wisely availed of by his opinions to deprive him of the assistance of the queen mother Myenul Devee, interesting herself on behalf of her country man had given instructions to those about her to facilitate his victory, but Hemacharya, hearing of this sought an interview with her and explained to her that the Digumbur's object wis to deny the possibility of virtious actions being performed by women which notion the Swetambur would resolutify con fute. The queen, thus informed, ceased to assist the Digumbur—'a man signorant of human character'

The opposing doctors commenced their discourses by land tons of the sovereign and of the Chalookyr race. They then regued for their respective tenets. Koomood Chunder's speech was short, and delivered in broken language like a pigeon's', but Der Sooree's eloquene was like the terrible wind, which at the destruction of the world, will ingitate the waves of the occan. The monk of Kurnat land was soon obliged to admit that Dev Acharya had conquered him—he was hinner dirtlely expelled the city, as a defeated disputant, by the door of bad omen! Still Ruj in the other hand celebriting the

<sup>1</sup> Such doors were elsewhere known Hutarch, says Jeremy Taylor, rarely well compares curnous and in justive cars to the excerable gates of

cities, out of which only malefactors, and hangmen, and tragedies pass -- nothing that is chaste or holy?

praises of the Swetämbur champion, himself took him by the hand, and conducted him publicly to worship at the temple of Muhā Vecr, with the embtems of royalty, tausical instruments, and the war-like conclushell sounding the note of victory. The king also conferred upon the Soorce the village of Chālā, and eleven otiurs between the towns of Poorintey and Deligian, though the holy man for a long time refused to accept the gift.

The Julas at this period seem to have found it politic to express liberal scatiments in regard to other reignous, though the contentions in their own bady were somewhat hitter. Sidir Rail, it is said, invited the professors of different relations from all countries, and enquired of them which was the best derty, which the best scripture or 'receptable of wisdom,' and which the best practical faith, but as each nuthority praised his own tenets and dispenised those held by others, the king's mind remained in a state of uncertainty .- \* rocked, as it were, on a 'swinging bed,'-until at last he procured a more satisfactory answer from Hemaeliars a. This monk related to the king the story of a man who having taken a potion, administered to him as an 'enthraling' charm by his wife, was metamorphosed luta a bullock, but recovered his natural shape in accidentally grazing on some medicinal herbs to which Doorga had given the power of conferring manhood. 'As these leaves of medi-'cinat virtue,' sald Hemacharya, 'though their nature was 'unknown to the bullock that eat them, produced a happy 'result, so in this Iron age men practising various religious services, though ignorant of their nature, may attain libera-'tion. This is certain.' Sidh Ral, being perhaps onxious to procure authority for a toleration which he practised on political grounds, expressed great satisfaction with this answer.

There can be httle doubt that from the foundation of Unhilwani to its destruction, the religions of Shiva and of the Jain Teerthunkurs existed there together, sometimes the one and sometimes the other gaining the predominance. Illy piliprimages to the shrine of Somethour and his restoration of the temple at Shreesthul, prove that Sidti Raj professed the orthodox falth, but none of the traditions which relate to him speak of any realoss of tark practice to his region. On the contrary

the author of the Prubundh Chintamunee relates a story which is not worth here introducing for the purpose of proving that Sidh Raj from that day forth believed in the power of "virtuous actions performed in former existence a cardinal doctrine of Hindooism upon which we must therefore conclude the king to have at one time at least held heretical opinions

The gift of the town of Singlipoor or Seehore to Owdich Brahmins by Mool Raj Solunthee has already been noticed This grant was renewed by Sidh Raj who gave the Brahmins at the same time one hundred villages in Balak land or the Bhall\* Aftersome time however the Brahmins finding Seehore and its viennity to be 'a terror causing country,' from the number of wild beasts that then infested it as until very lately they have continued to do requested Sidh Raj to allow them to live in Goozerat The king granting their request assigned to them the village of Ashambeelee on the banks of the Sabherinutee and remitted in their favor the transit duties on the grain which they removed from Seehore

The Jain writers mention that the court of Sidh Raj was on one occasion visited by ministers of the birbarians who after being terrified by a magical display in which demon ambits sadors from Vibheshun Raja of Lunka appeared to acknow ledge the royal ornament of the Solunkhee race as an incarnation of Ram and consequently is the master of their lord were digmified with suitable presents. We are also told in the annal of Jesulmer that Lanja Beejirace the prince of that country, had previous to his elevation to the throne, espoused a daughter of Sidh Raj the Solunkhee, and that during the nuptual cere monues as the mother of the birde marked the bridegrooms forehead with the royal mark she exclaimed. My son! do thou become the portal of the north—the barrier between us and the king whose power is becoming strong.

The only date given in regard to these occurrences is that of the accession of Doosii Lanja Beejirae's father which is stated to have occurred in Sumwut 1100 or A D 1044 fifty years before the accession of Sidh Raj As Beejiraee is sail to have been born when his father was in his old age a synchron is may be addutted

Though the Molummedans did not attempt any any asion of Goozerat during the reign of Sidh Raj their power was sufficiently near at hand to admit of an embass, having reached his court, as well as to account for the anxiety expressed by the Queen of Unbilwara to creet the Blinttee state of Jesulmer into a barner against them on the north. We are told by Penshita, that in the time of Sultan Musacod III, who reigned from A. D. 1098 to 1118, Hajib Toghantugeen, an officer of his govern-ment and Governor of Lahore, proceeded in command of an arm across the Ganges and carried his conquests further than any Mohummedun had hitherto done, except the great Mah mood plundering many rich eites and temples of their wealth, with which he returned in triumph to Lahore That city had with their ne returned in triming to rainte. And con-now become in some measure the enpital of the empire, since the royal house of Ghuznee, deprived of most of its territory both in Iran and Tooran, had there taken up its residence. In a p 1118, Lahore was held by Mohammed Bhyleem, who having been placed in that charge by Sultan Arslan, held out on the death of that prince against his brother, Berram by whom he was, however reduced The Sultan having reinstated lum in his government, and returned to Gluznee Mohammed Bhyleem strengthened the fort of Nagore, in the province of Sewalk, from whence, with an army of mercenaries, he committed great devistations in the territories of the other Indian princes. His success caused lum to aspire to the throne, but the Sultan Beiram meeting lum in battle at Mooltan the rebellion was quelled

Several ancedotes are given by Merootoong connected with visits paid by Sidh Raj to Mahas subsequent to its reduction by lisa arms On one occasion the king is said to have left his principal carriage, which was of too cumbersome a description for the mountain road he had to traverse, at a village named Wardhee On his return he found that the head men of the village not liaving been able to agree upon any single person who should undertake so great a responsibility as that of preserving the royal carriage, had taken it to pieces that each might keep a part in safety Sidh Raj however, resented the loss of his chanot only by giving the head men the inchanne of the Booches, or suppletions, of Warashee, \*Which they long returned

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On another occasion, Sidh Raj, returning from Malwa made a halt at the village of Conta, near Unhilwir a Puttun Merootoong mentions that the head of the village bore the title of the king's uncle, a circumstance which may be con neeted with the local tradition still preserved that Myenul Devce was sheltered before her marriage by Heemalo, the head man of Oonja This village is still, as it was in the time of Sidh Ral, one of the most prosperous in Goozerat, it is also the head quarters of the important cultivating easte of Kuruwa Koonbees Sidh Raj in the disguise of a pilgrim from Muharashtra to the slinne of Somnath, mingled with the villagers assembled in their town hall at night time, and was fortunate enough to hear warm praises bestowed upon his good qualities, his attachment to learning, his kind treatment of his servants, and the vigour with which he protected his dominions One only fault the worthy cultivators of Oonja had to find with their sovereign - 'It is our misfortune that the king has 'no son to succeed him' The next morning the heads of the village presented themselves at the royal tent for the purpose of making their obeisance, but the king delaying his appear ance, the Putels, notwithstanding the remonstrances of the officers of the court, seated themselves in a familiar manner upon the softest couches, not respecting even the cushion of Sidh Raj, however, was gifted with more bonhomic than a Rappoot of rank usually possesses, or permits lumself to evince, and the conversation of the evening before was not likely to have rendered him more than usually observant of punctilio The head men, therefore, were allowed to retain

lains at so astounding a violation of decorum At another time a force of Blicels, 'against whom no one 'could fight,' obstructed the king's return from Malwa until he was relieved of their opposition by the minister Suntoo, who bringing an army against them from Goozerat, opened a passage for his sovereign

their position notwithstanding the amazement of the chamber

Our materials desert us, and we therefore here take leave of the great Hindoo sovereign of Goozerat with the valedictory stanzas of his chroniclers.--

Long live the fame of Jesul Raja, chief among the warlike

'sovereigns of the three Loks, who, destroying the name of 'king, overshadowed the world with one imperial umbrella!

Great were the palaces, great the reservoirs, great the temples, great the resorts of pilgrims that Sidh Raj caused to be constructed No other has formed their equals

'Ambitious of victory, he could not endure a rival greater 'by so much as a vowel, therefore that Dhara nath destroyed 'the Dhara nath

'O Suruswutee! O Ganges! abandon the pride of your adorments O Rewa!! O Lumoonal lay aside your swiftness and your fruitless mennderings. The blood of enemies stun by the sword of the illustrious Sidh Raj has formed a new river. She is the maiden whom ocean now long.

As to the personal appearance of Sidh Ray, Krishnijee gives the following information,—' He was fair in person, spare, but well formed, his arms is far as the wrists were dark.' Of his character Merootoong tells us that he was 'the receptacle' 'of all good qualities, as great in kind actions as he was 'in war, the tree of desire to his servants'

> His generous hand was spread to all, To friends a cloud of vernal rain, A lion on the battling plain

The same author, however, accuses him of lustful excess, and Hindoo tradition records with exceration his intrigues with women of the sacred Brahmin caste. His indifference upon religious subjects has been already noticed. He appears to hive been good lumoured, and fond of unbending in his private life, and stories are told of his disguised noctinnal rambbings, and of his incognito visits to the theatre, or to the domestic entertainment. The marked feature in his character was his ambition of fame, proved not only by the warlike achieve ments through which he stove to wan it, but also by his love of the bird, and solicitude for the preservation of his line, or, if that were impossible, of its memory. Of a son, says the Brahmin chronicler, 'he was very desirous, very desirous of

<sup>1.</sup> Dharo math means lord of earth. Dhard math, hard of the city of Dhar in Malwa

'a great poet, but his hopes were infulfilled. He caused, 'however, to be written the annals of his race,' It was this same anxiety to escape oblivion that induced Sidh Raji to strew with so hiseral a hand over Soreth and Goojur Rishtra the sumptious edifices and reservoirs, whose runs, still remain ing, exeite the wonder of the rustic, and the admiration of the student of ancient history.'

Whatever the defects of his character may have been, it cannot be doubted that Sidb Raus, on the whole, entitled to rank high among Hindoo monarchs as a brave, vigorous, and enterprising sovereign, and that he is rightly described by his chromelers as 'the ornament of Goour land, the light of the 'Chalookya race' The extent of his kingdom may be fixed with probability in its general features, though not with certunty, or in detail Goozerat proper, the territory to which he succeeded as the heir of Wun Rai, was held with a firm hand, and surrounded with a girdle of fortresses of no mean extent or power. Uchulgurh and Chundrawatee, held by his Purmar vassals, were the outworks of Unhilwara on the north, Modheyra and Jungoowara on the west. Champiner and Dublioce on the east, with other strongholds, exhibited his banner, and contained his garnsons, but the fertile country which they embraced within their arms was but the lair of the victorious hon We cannot suppose the dominions which were held by Mool Raj or Bheem Dev I. to have been in any material point contracted during the sway of Jye Singh His frontier must therefore be pushed forwards on the north, beyond Aboo, to the neighbourhood of Jhalor; it must include Kutch Soreth and Malwa, we have seen, owned his sway, and on the south his dominions extended deep into the Dekkan, where, as Merootoong relates, he excited the alarm of the King of Koll'ipoor.2 The bard Chund allndes to his wars against the

See Lord Bacon's remark,—'Surely a man shall see the noblest works, and foundations have proceeded, from childless men, which have sought to express the images of their minds, where those of their lodies have failed.'

The Secharas, or Muha Mundukahwurs of Kollapsor, were among it charl hereditary feudatorus of the Solunkhees of Kulwan. Vile Journal of the Royal Analus Society, vol. 1v, pp. 4, 33, and Transactions of the Bond Literary Society, vol. 1t, p. 34.

monarchs of Canouj, when 'he washed his blade in the 'Ganges': to an alliance also between the princes of Mewar and Ulmeer to check his aim at universal conquest. An

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inscription in the far-famed Chectore speaks of him as 'one ' whose frame was eneased in the riches of victory, and whose ' deeds were sounded over the curtain of the earth : ' while the historian of those countries bears witness to the fact that his state of Raincotana.

name and exploits are recorded in the poetic annals of every Sidh Râi reigned forty-mine years, from A. D. 1094 to 1143.

## CHAPTER XI

### KOOMÂR PÂL

Sinn Råj leaving no son, the throne passed to the line of Kshem Raj, who was the son of Bheem Deve, by Bukoola Devee, and half brother to Raja Kurun Solunkhee Treebhoo wun Pal, the son of Dev Prusåd, and grandson of Isliem Raj, left three sons and two daughters The sons were Myltee Pal, Keerttee Pal, and Koomar Pal, the daughters, Premul and Dewul Premul married Kåhn Dev, a general of Jye Singh's army, and her sister was espoused by the King of Kashmeer

The learned in the seience of chiromaney, says Merootoong had informed Sidh Rai that Koomar Pal was destined to be his successor 'As he was of low origin,' however, Sidh Raj refused to acknowledge him in this capacity, and continu ally sought opportunity to put him to death Koomar Pal fled and adopting the dress of an ascetie, wandered for several years in foreign countries Returning to Unbilwara, he took up his residence there in the Jain convent of Shree Adeenath At a time when Sidh Raj was celebrating the commemorative funeral ceremonies of his father Kurun all the ascetics were brought together in order that the king might exhibit his faith by washing their feet one by one As he passed his hand over the foot of Loomar Pal 'which was as smooth as a lotus,' Sidh Ruj perceived clearly, by the upright lines and other chiromantic marks, that 'this is one who is destined to 'royalty.' By the expression of the king's face, Koomar Pal perceived that he was recognized, he changed his dress, and fled immediately to his native village of Deythulee, the same which Kurun Raja had granted to his ancestor, Dev Prusad There he was concealed from the soldiers who were sent in pursuit of him by a potter named Aling, who placed

him in the furnace used in his trade Koomar Pal, seizing an opportunity, escaped from thence, but his pursuers were close at his heels, and he would have been taken had he not again found shelter with a cultivator, who was employed in scanner the crows from the crop of grain standing in his field, and who bid him in a heap of thorny bushes collected for the purpose of fencing the field The king's soldiers tracing the prince's footsteps to the spot, examined the field, probing even the heap of thorns in which he lay concealed with the point of a spear Failing, however, to discover the object of their search, they here gave up the pursuit and returned home. Next day the cultivator took Koomar Pal out of his place of concealment, and the prince resumed his flight. As he sat under the shade of a tree to rest, after having proceeded some distance, he perceived a rat, which brought out from its hole, one by one, twenty pieces of silver The animal having produced the whole of its store, hegan to replace it in the same manner in its depository Koomar Pal then advanced and took what remained of the money, and thus miraculously provided, contrunded to the motey, and miss intractionsly provided, con-tinued his journey. As he went on, he found a Waneco s wife on her way, with her carrages and attendants, from her husband s to her father s house, who had halted by the way side for refreshment. Koomar Pal having travelled for three days without food, and being oppressed with hunger, asked per mission to join the domestics in their repost, which was courteously granted to him

After travelling over much country, the prince at last arrived at Stimbh Teerth or Cambay, and proceeded to the louse of Oodayun Mehta to ask for food. Hearing that the minister was at the Jain convent, Koomar Pal went thither and found Oodayun in company with Hemâcharya. No sooner had the monk beheld the prince, than he pronounced him to be the destined king of the whole land. Koomar Pal, thinking only of his present poverty and danger, declared such a prediction to be incredible, but Hemacharya renewed his assurances, and the prince wowed that if the proplicey were finifilled he would become a follower of the Jain religion. Supplied with money and necessaires by Oodayum Muntree, Koomar Pal proceeded to Malwa, and visiting the temple of Kudungeshwur, was

astonished at finding inscribed on a tablet there the following verse --

WI on there shall have been fulfilled one thousan 1 one hun fred and n nety nine years, then wilterse Koom ir Raja, who shall resemble thee O ! Vikrum

Wille in Malwi the prince received intelligence that Selh Raj had attained another world. He determined on returning to Goozerat, but being again without the means of subsistence, he fell into many difficulties on the road, before he succeeded in reacting Unblu we.

Having satisfied his hunger with the alms supplied to ldm by the charity of a confectioner Loomar Pul made lus way to the house of his sister a husban I Kidin Des Before his death Sidh Rai had called to him the nunisters and officers of his court, of whom hadin Des was one of the principal, and causing them to by their hands on his neek, compelled them to swent that they would never place Koomar Pul upon the While, however, the ceremony was in progress the great monarch expired. Whether he had taken the auth or not, hahn Dev no sooner heard of Koom'r Pil s arrival than coming forth out of his palace, he received him with great respect and giving him precedence conducted him within The next morning arming some of lds attendants he took boom ir Pal with him to the palace To determine who shoul! be the king a successor, hahn Dev placed on the cushion of the great Sidh Raf first one prince and then mother, probably Mylice Pal and Secretice Pal the brothers of Koom's Pil The first was quickly rejected, the effeminacs of his dress exciting general disapprobation. The second prince being scated was asked by the assembled nobles how he would govern the eighteen regions left by Jye Singh, but his reply -\* according to your counsel and Instructions,' sounded tame in the cars of cldefs accustomed to obey the vigorous voice of Sith Raj He was rejected and boomir l'al serted on the throne, was called upon to answer the same enquiry Starting to his feet, his eyes filled with martial fire, that I more half unsheathed his sword. The royal hall rang with acclamations an ! Isahn Des with the other nobles of Goozerat printrating il emickes before the throne of hoomar l'al wille the conch

shell and the bugic sounded, acknowledged him as the fit successor of the "victorious hon"

Koomar Pal ascended the throne in the liftieth year of his age, in A D 1143 and reigned thirty one years. His mature age, and the experience he had guined during his wanderings in foreign lands, produced a division between him and some of the old royal servants, who were thereupon dismissed from their employments They combined together to revenge them selves by putting him to death, and had placed assassins at one of the city gates, which he was expected to enter during the night, but 'owing to the good octions that he had performed 'in former birth,' the attempt was disclosed to him in suffi eient time to allow of his defeating it by choosing a different route from the one anticipated Loomar Pal now caused the conspirators to be put to death Soon ofter, Kahn Dev. who had placed him on the throne, presuming upon his services and connection, as the husband of his sister, began to speak dis respectfully of the origin and former condition of Koomer Pal The king remonstrating, received a haughty answer, and after a time, finding Kahn Dev determined to continue disobedient, he caused him to be put to death. The example was a salutary one, and, from that day, oil the chieftains feared to disobey the order of the king for, 'as it is wrong to touch a lamp with 'the finger, under the idea that "It was I who first set it up , 'it will not burn me though I treat it with disrespect," so is 'it with a monarch '

Koomar Pal now conferred the office of principal munister upon Wagshut Dev, the son of lus most ancient supporter Oodayun Muntree, he recompensed also the potter, Åling, and others who had shielded him during his adversity Wahud, another son of Oodsyun s, however, who had been a principal fivorite of Sidh Raj refusing to obey Koomar Pal field to take service with the King of Nagor Åno or as Mecrootoong styles him, Anal, the grandson of Veesial Dev Chohan By

<sup>&</sup>lt;sup>1</sup> [Anaka or Arnoraja, Ling of Sambhar, 18 and to have married Ammarapala s saster and to have brought on this war by ill treating her Ho must not be confused with his namesale, the chief of Bhunapalli and ancestor of the Vaglie's line, who was a son of Aumarapala e aust (pp 191 and 272)

the persuasions of Walind Ann was induced to altempt an invasion of Goozerat and with that view approached the frontier with a large army hoping to find many of the chief tuns of the country his supporters. The Solumbac sovereign assembled an army to numose the enemy and having as he supposed secured his nun borders from any enterprise of the disaffected or in the language of the chronicler 'made the 'boundary land clear of thorns, he engaged Ano Battle was hardly joined however when the effects of Wahud's intrigues were rendered apparent by the desertion of a large number of the Goozernt chieftains I koomar Pal seeing the whole of his army in confusion ordered the driver of his elephant to single out the lond of Sugar, who was rendered conspicuous by the royal umbrella, and to give him an appor lumity of personally engaging his rival. The elephant driver accordingly strove to force his way through the army lo where the Nagor king was fighting but the young lout Wahul rushed between the two sovereigns and was stepping from his own elephant on to the hend of that which here Koomar Pal with the view of slaving the raja when the driver, with his good, forcing the elephant back he fell in the midst, and was selzed by the foot soldiers who surrounded the king hoomir Pil then quickly advancing towards Ano shouting defiance as he went, discharged an arrow from his bow, which struck tie King of Sugar in the face and hurled blut to the groun! The Goorerat troops pressed an, shouting 'victors I' and the rout of their enemies was soon completed The following is the account given by the author of Dry ish

The following is the account given by the author of Dryith rdy, of the wars with while the reign of Koomfe Pil opened —
The raja of the country of a hundred thousand alliges though he had been the servant of that monarch now though the time was come for making blinself known, the government of Goozerat being newly formed, and Koomar Pal being as feeble monarch, as he was willing to suppose. And began to make fren is of Wallish, the King of Oojeln, and of the rajas of the country on the west of Goozerat, holding out threats to them as well as promises. Koomfa Pal's spies made known to blim that Am Raja was advanting upon the western froutfer (f.

Goozerat, with an army, among whose chieftuns were several leaders 'skilled in faceign languages,' and that he had been already joined by the Hapi of Kinthiagam (Kunthote?) and by Chábhid, a general of the Unbilwara army. The King of Oojein was well informed, they said, of the state of Goozerat, by traders who had been in the habit of passing to and fro between the countries, he had also concerted measures with Wullâl, the King of Malwa, who had prepared to attack Goozerat on the east as soon as Ann Hapi should have made an advance Koomur Pal was much enraged when he heard this news

Koomar Pal was joined by several rajas, by Koolees also, rev celebrated horsemen, and by forest tribes, who assembled from all ades The people of Kuteh, his tributanes, ranged themselves under his banners, with them came men of Sindh also As the king advanced towards Aboo, he was joined by mountaineers, dressed in the skins of deer The Purmar Raja of Aboo, Vikrum Singh by name, who led the men of Jalun dhur land (Jhalor), followed Koomar Pal esteeming that raja as his lord Aan Raja hearing of Koomar Pal's arrival contrary to the advice of his ministers, prepared to give battle, but before his arrangements were completed the music of war was heard and the Goozerat army appeared emerging from beneath the shadow of the mountains, the sua streaming full man the white umbrells that was borne above the king The solthers of Ann Ham shot arrows at the army of Koomar Pal, the King of Nagor himself seized his bow, but, though led by canonied lords, the array of the north gave way before the men of Goozent Ann Rays in person, then rushed on, and was confronted by Koomar Pal 'As you were so brave 'a warnor,' said the heir of Sidh Raj, 'how is it that you 'bent the head before the victorious hon? That act proved Your wisdom truly Now, if I conquer you not, I shall 'tarmsh the fame of Jye Singh'. The two soc eregns fought, the nrimes, too, joined in close encounter. Alud led the men of Goozent, the Marwarees followed their Minutree Gowind Ruj At last an iron shaft struck down Ann, he fell upon the earth His chickans then salumited to the behests of Koomer P.1.

Chahud joined Ấng Rija, but Mecrootoong only mentions that Wahud, the son of Ood you, did so. This latter chieftain, we shall find subsequently returned to his duty, and was employed by Koomar Pid, as it is evident that Chihud may have been before the year in which the inscription is dated, supposing him to have been in the first busiance a rich to his so be reign.

The inscription to which allusion has been made in the account of the reign of Sidh Râj, which is to be found in the temple, called Lishhuri Nundeer, at Cheetore, and bears date a D 1151, thus speaks of Kooniar Pul, the Solumkhee, 'What was he like, who by the strength of his invinceble mind 'crushed all his foes, whose commands the other sovereigns of the earth placed on their forcheads, who compelled the lord of Sikumbhuree to bow at his feet, who in person carried his 'arms to Sewilke, making the mountain lords bow before him, 'even in the city of Siphogon'?'

Sometime after these occurrences, Merootoong informs us, the Solunkhee sovereign was seated in his court, giving audience, when some bards (Migudlis) were admitted who sang the praises of Muhka Urjoon, a king of the Koni nu to whom they gave the title of Father of Kings . Koomar Pal was very much disconcerted at this occurrence and set himself to discover a chieftain whom he might send to destroy this Mulika Urnoon, ' who falsely prided himself as a four limbed sovereign ' warrior, named Ambud, or Amra Blut, a son of Oodayun Muntree s, undertook the task, and having obtained the com mand of an army, proceeded without halting to the Loukim Ambud passed with considerable difficulty a river called Kul ivecuce,3 and encamped on the opposite bank, where he was attacked and quickly routed by Mulika Urjoon The defeated general returned home and encamped near the capital, wearing black clothes, covered by a black umbrella, and

In Tod a Western Ind 1, the date is given S 1207 (a D 1141) by

<sup>&</sup>lt;sup>2</sup> In regard to the Muha Munduleshwars of Hollapoor, see Note at page 172 (Malikarjuna belonged to the Sulhara dynasty of the Monkar His title was Rapapida aba, grandfather of kings, and was ancestral Hence he hardly discreted his punishment?)

<sup>\* [</sup>haveri]

dwelling in a blick tent Koomar Pil perceiving this sombre display, enquired what force it was that wis thus encamped He was informed that it was Ambud the general who having been defeated in the Konkun had thus returned. The king strove to console Ambud in his humiliation and treating him with kindness and attention, despitched him with another army, reinforced by strong chieftains to conquer Mulika Urioon.

Ambud arriving at the river Kulliveenee a second time, constructed a bridge or causeway, by which he cantiously passed over his army and thus gained the opportunity of becoming the assailant. The troops of Goozerat were success ful in this second encounter, and Multha Urjoon luniself fell by the sword of Ambud. His capital \*\*also was taken and plan dered and Ambud causing the authority of the Solumbice kin, to be proclaimed in that country, returned to Unhilwinia. In full assembly, he paid observace at the feet of his lord, koomit Pil presenting the head of Multha Urjoon the king of the konkun with gold, jewels vessels of the precious metals pearls elephants, coincid mency, and other trop liles. The king received him graciously, and conferred upon him the great provincial soveregin or Munduleshwir, Multha Urjoon stilled 'Tather of Lings'.

The Acharya Hemehunder fills for the future so coust! cuous a place in the lasters of Kooning Pal-the king being as it is said, attracted by his speech as a wave, full of delight is by the brilliancy of the moon '-that it may be therefore advisable to give in this place the account of lus origin which is furnished by the monk of Wudwan parents whose names were Chuchig and Pahrence belonged to the Modh Waneco caste and resided at Dhundhooka la ' Urd lh ishtum land ' the southern border country of Soreth and Goozerat The father professed the orthodox Hindoo futh the mother was 'as it were a Devec of the Jain religion ' Their son received at his birth the name of Ching Dev When he had attained the age of eight years Development Acharya travelling in that part of the country, came to Dundhookn Chielig being at tids time from home his wife was persuade ! by the Acharya who had been much struck by the appearance of Chung Dev. to entrust her son to his care, in order that he might receive the initiatory rite as a Jam ascetic. The Acharva accordingly carried off the box to his convent of Kurunawutce When Chachig returned from foreign parts, and heard what had happened to Chung Dev. he was much distressed, and vowed that he would eat no food until he had seen lus soa. Having ascertained the spiritual teacher's name and place of residence. he set off to Kurunawutee When he arrived there he went to Dev Chunder to demand his son Chung Dev was at the house of Oodayun Muntree, who took upon himself the task of reconching Chachig to the step which his son wished to take, and as he succeeded therein. Chang Dev took the initiatory vow, and assumed the name of Hemchunder. He soon became fumous, and having at an early age made himself acquainted with all the learning of the Hindoos, as well as of the Jams, he received from the Goorge the title of Soorce

Hemchunder was the nuther of the Ubheedhan Chinidmunee, the Ifymns to Jin Dev (o commentary on which bears date to 1202), 'n pure Yog Shastra, containing the story of the 'sixty three Jam heroes (Shulakā pooroosh), with the praise 'of the twenty pressonless ones (wiring),' the Dwydshedy, and other works.

While Komm'r Pal was with his army in Malwa, the monk Hemchunder came to him to seek his protection on account of in outrage which had been committed by the Shavite ascettes, on the occasion of the rejocency at his mother's funeral 'One's own royalty', was the reflection of Hemacharya, 'or the 'subjection of the king to one's self, these are the only roads' towards effecting an object' The Acharya was introduced to the king by Ocdayum Muntree, ond Koomar Pal, recollecting the predictions and promises of Cambay, received him with great favor, and admitted him to a familiar intercourse. The Bribmins about the lung were alvimed of the influence Hemchunder was gaining over him, ond brought several charges against him, of which the most senious appears to have been, thirt he refused to worship the Sain Hemchunder, who was

<sup>&</sup>lt;sup>1</sup> The deceive, whether make or female, is buried with expressions not of sorrow but of joy See account of funerals in Conclusion.

seek toleration for lus own religion, nather than to attack that of his opponents, made an answer which satisfied the king of his faith in the great derty of the Kshutrees .- 'This splendid 'mansion of light I ever retain in my heart; at the time of 'whose setting I abandon food' In accordance with the same line of policy, he strengthened his recommendations by quoting the Hindoo as well as the Jain scriptures in their support, and when, on one occasion, Koomar Pal consulted him as to the selection of some object on which he should expend money as a religious action, the Acharva advised him to restore the temple of Someshwur at Dev Puttun, which was endan gered ' by the strength of the ocean waves '

This restoration is mentioned by the author of Dwydshrdy and is also commemorated in an inscription, found by the annalist of Rajpootana, in the temple of Bluidra Kålee, at Dev Puttun, but which originally belonged to the shrine of Somesh-It is dated Wullubhee Sumwut 850 (which is equivalent to Vikrum Sumwut 1225, or A D 1169), and contains the following narrative -

Bhow Vreehusputee,\* a Brahmin of Canoul, left Benarcs on pilgrimage, he reached Uwuntee and Dharamigger, then 'ruled by Jyc Singh Dev The Purmar prince and all his 'family elected him their gooroo, and the prince called him brother

'Sidh Råj Jyc Singh was universal lord when he went to Koomar Pal succeeded to his throne; Bhow Vrechusputee became the chief of his advisors, Koomar Pal was the tree of desire of the three worlds. He gave his seal, his wealth, and all under the command of Vreehusputee, 'and said, 'Go and repair the fallen temples of Dev Puttun' Bhow Vrechusputce made them resemble Kyelas; he m-' vited the lord of the world to see his work. When he saw, 'he dwelt on the praise of the gooroo, as he said, "My heart 'is rejoiced; to you and your sons I give the chief place in 'my kingdom "

When the foundations of the temple of Someshwur had been laid, the council to whom the direction of the work had been

<sup>1</sup> See note, pp 11-12, on the sect called Souras

assigned, sent 'good news letters' to Koomar Pil The ling, showing the letters to Hemehunder Sporce, enquired how it might be brought about that no obstacle should occur to the completion of the work. The Socree advised the king that for this purpose he should take a vow to abstain either from con nection with women or from the use of anunal food, until the flar should be raised on the summit of the temple. The king assenting, placed water on the image of Mulia Dev, and vowed that he would ent no animal food Two years afterwards, the smre having been completed, Koomîr Pal prepared to set the finial upon the temple, and to hoist the banner he then asked the Acharya to release him from his you. Hemchunder said, Behold I in the virtue of this abstinence you are fit to appear before Muha Des When your pilgrimage thither shall bave been accomplished, it will be time to throw off that 'vow' The king was advised by the Brilimias to put Hemchunder to the test, by proposing that he should accompass the royal cortège in its pilgrimage to the temple of the lord of the moon, whose divinity, it was asserted the Sooree the not neknowledge Koom it Pul acted upon this advice . when Hemchunder, immediately assenting, exclaimed, 'What ' aced of pressing the hungry man to partake of food , pil gramage is the life of the ascetic what need is there of an 'order from the king!' It was arranged that the monk should travel slowly and on foot, visiting as he went the holy places of Shutroomse and Girnar and that he should som Koomar Pal at Dev Puttun The Ling making a progress, attended by the whole of his retinue, arrived within sight of the city of Someshwar Shree Vrechusputee, who was charged with the superintendence of the work had advanced to this point to escort the monarch to the place prepared for bis reception Hemelunder also joined the cortège Koomar Pal, with great joy and amusts the pomp and music of his regal state, entering the city, ascended the steps of the temple of Someshwur and prostrated himself before the god Hemchunder also supported by Vrechusputee, stood at the threshold of the temple and evclamed — In the splendour of this shrine, Muha Dev, who dwells in Kyelas, is surely 'present' Then entering, and worshipping the sacred ling

in the prescribed forms, he said, 'Thou existest, whatever be thy place, whatever be thy time, whatever be thy name, of whatsoever nature thou art Thou art he in whom is no 'guilty act no guiltiness consequent upon the act -one only God! Pruse be to thee! He who has destroyed the affec tions, which are the seeds that produce the bud of existence. be he Brumha, be he Vishnoo be he Shiva to him be 'praise!' As he uttered these prayers the king with all his courtiers stood gazing upon him in astonishment. Then Shree Hemacharya fell flat on the ground, adoring Shiva in the 'staff prostration ' The Ling, under Vreehusputee's direc tions, worshipped with great faith in the colonnades of the temple presenting his weight in gold and a gift of elephants and waving camphor in the aratreck! The royal suite were then dismissed and Isoomir Pal and Hemseliarya entered alone the adytum of the temple closing the door behind them Loomar Pal addressed Hemacharyn 'Among so many 'religions, I am anyiously desirous to establish one religion which may be assented to with certainty There is no Dev 'hke Someshwur, there is no king bke myself, there is no 'ascetie bke you My wealth of fortune has thus brought

hhe Someshwur, there is no king bke myself, there is no ascetie ble you. My wealth of fortune has thus brought the whole three together. Do you, therefore, in the presence of this great Dev point out to me, with true speech, the divinity who is the giver of bheation. Hermacharry rephed We have no need now of the matters that are contained in the Poorans. I will bring the illustrious Someshwir in corporeal presence hither, that you may hear the truth from his own mouth. He continued. Without doubt, in this place the Dev is concealed. We two devoting ourselves immoveably to worship in the manner which the spiritual preceptor has pointed out may cause the Dev to present himself. I will profoundly meditate, do you from this wood of abest raise incense—censing not until the three eyed god appearing, restrains you. They laboured both of them thus the smoke

of the meense filled the adytum darkening the light of the

lamps which were arranged around the door and the meles of the three sides Suddenly a light beamed forth brilliant as the 1 1 ide account of the ceremonal of Hindoo worship in the Conclusion.

hight of the sun The king started up, dazzled by this effulgence, he shaded his eyes with his hands, and strove to recover the power of seeing At that moment he beheld, occupying the basin in which the sacred symbol was set, the form of an ascetic whose hair was matted on his head of a beauty incomparable, bright as fine gold the sight of whom mortal weakness could not endure The king ascertained by the touch of his hand. that this was without doubt, the Des, corporeally present Prostrating himself, with great devotion, he thus addressed the god 'Lord of the world ' thus worshipping you, my eyes have attained their object , in kindness therefore giving some command, cause my ears also to fulfil their desire The face of the Dev shone as the morning after the night of bewilder ment, from his mouth issued the following divine words -O king I this monk is an incarnation of all the gods, he is without deceit, to him it is given to behold the Divinity as a bearl in his hand, he is nequainted with the past the pre sent, and the future The path which he shall show you, that understand to be, without doubt, the road to hieration Thus, speaking the Dev became invisible. While the king lumented his disappearance, the monk, Hemchunder, exhaled his breath and relaxed his meditative position. Koomar Pul then remembering what the Isht Dev had told him abandon ing the pride of royalty bending his head before the spiritual teacher, praising him besought him to tell what was fit to be done In that same place Hemacharya administered to him n yow to abstain from animal food and fermented hours to the end of his life

The Brahmin, Vrechusputee as both chroniclers and inscription relate, was left in charge of the shrine of Someshwur, but, in after days, when the influence of Hemācharya had become fully established, he was deprived for a time of his situation for 'disprissing the Jain religion', and only restored thereto on his making the most humble submission to the Acharya, and procuring his intercession with Koomar Pal

The king and the monk returned to Unhilpoor There Hemacharya instructed Koomar Pal in the punity which proceeded from the mouth of Jin Dev, and caused him to become great among the followers of Urhunt Under the Acharya's

directions, the king forbid the destruction of life for a period of fourteen years in the eighteen countries of Goozert in which his order was obeyed. The Brahmins who offered living sverifiees in their rites, says the author of Dwydshrdy were forbidden to continue the practice, and thus began to present offerings of grain. The king's order was obeyed in Pullee land also, and the ascettes who used deer skins for their covering found it impossible to procure any. The people of Punchia, also, who lind been great destroyers of life, being subjects of Koomar Pal, were compelled to refrain. The trade of those who sold flesh was put a stop to, and three years' income allowed to them in compensation. The people of the countries about Benures, however, continued to sacrifice life.

One day it was reported to Koomar Pal, that the Klus Raji of Kedar,\* though he plundered the pilgrims by his exactions, had, nevertheless, allowed the temple of Kedir's lord, Muha Dev, to fall into disrepair, so that it was becoming a run. The king, blaning the Klus Raja, caused his own minister to repair the temple. At another time Muha Dev, appearing to the king in a dream, informed him that he was pleased with his service, and had resolved to resule at Unhulpoor. The king, thereupon, butt, in that city, the temple of Koomar Pal's lord, Muhi Dev. He erected also at Unhulpoor a temple of Parusnath, named the Koomar Vechar, and placed therein images. At Dev Puttin he built another temple of the Jain religion, so splendid as to attract thither crowds of pilgrins.

Koomar Pal now assented to the twelve vows of the Jam religion. At the time of taking the third yow, the purport of which was that he would receive nothing which was not acquired by exertions of his own, the Acharya instructed hin that it was a great sin to receive into the royal treasury the property of those who died without malle hears. The king abru doming that source of revenue, caused his people to proclain that he hind, by that act rendered himself greater than Rughoo, Nilhoosh, or Bhurut—the kings of the golden age <sup>1</sup>.

<sup>1 &#</sup>x27;It is your wish,' says Aureng Zobo to his father, in a letter recorded by Bermer, 'that I should adhere rigidly to the old custom, and declare 'myself heir to every person who dies in my service. We have been accustomed, as soon as an omrah, or rich merchant, has ceased to breathe

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CHAP, XI

After these occurrences, Koomar Pal having collected an army at Wudwan for the purpose of chastising a chief of Soreth, whose name was Summishee, or Saoosur, gave the command of it to Ood ivan Muntree. That minister, however, sustained a defeat, and was himself mortally wounded. He left to his sons, Wag But, Wahud, and Amra Blut, the completion of yows which he had made to erect temples at Broach and Shutroonive. The latter task was accomplished by Wahud, in A. D., 1155, who built near Shutroonive the town called after himself-Wahudnoor. Amra Blut took upon himself the construction of the temple at Broach, in which he was ultimately successful, though for a time abstructed by a sudden overflow of the river Nerhudda, which flows beneath the walls of that city. About the same time, the Ling himself constructed a new temple on the site of the convent, where he had been received by Oodavun Mehta and Hemacharya, at Cambay,

The last warlike expedition of the reign of Koomar Pal appears to have been one directed against the country of the hundred thousand towns. Oodavun's son Wahud, who had before this time, as we have seen, returned to his allegiance, was selected, on account of his knowledge of the country, ta command the army. He took and destroyed a fort called Bâburânugger, and proclaimed the supremacy of Koomar Pâl in that country. On his return he received the thanks of his sovereign, who, however, blamed lum for the profuse expenditure which had accompanied his expedition. One of the inscriptions on the pillar at Della, called the Lat of Feeroz Shah, which is dated A. D. 1146, mentions the name of the sovereign who reigned at that date in Sakumbhuree to have been Vigraha Raj. Another name, that of Veesul Dev. is also found on this monument : and the translators are in doubt as to whether Vigraha Rai and Veesul Dev are the names of the

<sup>—</sup>may, sometimes before the vital spath has fied—to place scale on his collers, to imprison and beat the servants or officers of his household, until they made a full disclosure of the whole property, even of the most inconsiderable jewe! This practice is advantageous, no doubt; but can we dropy its injustice and eractly? Jan abbould we not be rightly served it every omnah acted as Neikhama Khan, and if, like the flindoo merchant's widow, every woman concealed her wealth? ? These two

stories are given in another place by Bernier. [Ed. 1914, pp. 163-5]

same person or of different princes, n point which they pronounce it Impossible to determine from the tenor of the in
'scription, without further information '1 None of the names of
the successors of Vessul Dev, the Cholan as they are given by
Chund, the Bharot, can be certainly identified with the names
found upon the monument. Ano the grandson of Vessul
Dev, we have seen opposed to Koomar Pal, and the prince
here alluded to must be either his son Jesingh Dev, or his
grandson Ano, or Anund Dev, both which names, as well as
the name Vigraha Raj express a meaning, and may be merely
epithets. There is an anecolot told in the Prubundh Chin
Chinger which is curron for the leafs at these mone the disfamines which is curious for the light it throws upon the dis puted point, already referred to, in regard to the interpretation of the Inscription on the Lat of Feeroz Shah At another time of the interription of the Price Feerez Shan Are accounted when says the chromeler, an ambassador from the king of the country of one hundred thousand towns came to the court of Koomar Pul That king enquired after the prosperity of the King 1'41 'Inat king enquired after the prosperity of the same of Samblur 'His name is Vishwil (holder of the universe)' said the ambassador, 'what doubt is there of his being always' prosperous!' Kupurddee Muntree a poet of great learning and a favorite of Koomar Pals at this time stood beside that monarch He sad,—'Thus he as Vishwul, who files away queckly foung!' Thus he as Vishwul, who files away queckly fear a bird (Ft) 'The minister after this returning home, made known the disrespect with which his master is till liad made known the disrespect with which his master is title had been received, whereupon that raja consulting the learned assumed the name of Vigraha Raja. Next year the same minister making his appearance on behalf of Vigraha Raja in the presence of Koomar Pal, Kupurddee explained that name to mean 'noseless Shiva and Briumh' (vi without, gronose, hur Shiv, qj Briumh). Afterwards that ling afraid of Kupurddee is making a jest of his name, assumed the title of Kuvee Bandhuv (poet s brother).

Known Pal having on a subsequent occasion encamped near a temple outside the walls of Unbilwara, with the view of leading a caravan to perform pilgrimage at Shutroonjye

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<sup>1</sup> Vide As Res , vn, 180 Jesungh or Jyesingh means victorious hon Anund means 'joy Vigraha war

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was alarmed by the intelligence that Kurun Raja of D'ibul land was advancing against him The king took counsel with Wig Bhut and Hemicharya, the latter of whom pledged himself that good news would shortly armse Soon afterwards further messengers brought intelligence that Kurin Rain, while travelling at night on his elephant, having fallen asleep, had been caught (Absalom like) by the branch of a sacred fig tree, under which the animal had passed too hastily, and that he had thus been strangled Koomar Pal, reheved of his fears of invasion, was then enabled to proceed with his pilgramage He arrived at Dhundhooka, and creeted there a high mage the terrible Vechât, over the place of Hemi-charya's buth Thence he proceeded to Shutroonye, where he expended a large sum of money, under the direction of Shree Was Blut, in forming a new road of approach to the energy mountain

At the court of Unlulwara, nt this time, was Anil, or Urnoraj, a seion of the vabant race of the Solunkhees, and son of the sister of Koomar Pal's mother, who, in recompense of the services rendered by him to his sovereign, received a chieftaushin (Samuntoud), and with it the town of Vy johrapullet, or Waghel (the tiger's city), at which place his des-cendants remained for many years. One dry the king lay on his couch in an upper room of the palace, at the door of which the Simunt, Anik, kept guard, when he perceived that some one entered the spartment He called, 'Who is there?' Anak, stopping the intruder, whom he discovered to be a servant of his own, took him outside to enquire his message The servant claimed largesse for the news that a son had been born to his master Anal dismissing him, returned to his port to fix master arms unussing and, returned to fix opens, this future face blooming with the brilliancy of the sun of that good Intelligence. The king enquired what had happened. An it soud, 'Sure! a son has been born to you.'

On his saying so, the king, after consuleration, spake as follows -- As the keepers of the gates did not stop the servant 'who came to announce this birth, I am satisfied that the 'child will be a king in Goozerat of great virtue, but since the messenger descended from this place when he told you of 'a son's having been born, he will rule in some other city.

on this one and in a mansion (or in Dhiwil grule ) The son whose birth was attended by these circumstances was named Luwun Prusad and his descendants subscouently appear in the history of Goozerat as the Waghela dynasty Ixoomar Pal Raia having now completed the thirtieth year

of his reign, the curse, which the great Sutee, the mother of Lakho Ru King of Lutch had pronounced against the race of Mool Rai began to work and the king found himself afflicted with the pains of leprosy At the same time Hemeliunder who had attained the age of eighty four years knowing that his end approached performed the last worship and commenced a total abstinence from food that he might anticipate the man date of Yuma The king expressing deep affliction on this account Hemchunder said You have yourself but six months 'more of life allotted to you you have no son do you too 'therefore perform the works that remain to be performe!' Thus instructing his royal pupil Hemehunder died The king with a mind bowed down by grief performed the funeral rites of the great Acharya With the ashes of the pile knowing them to be of incomparable purity Loomar Pil and lus chieftains made marks upon the r foreleads. For many days the limen tation continued, and the king abandoning all eare for mun dane affairs was engrossed thenceforth in deep and devout meditation until at length his life escaping by a door of the body, he passed to Paradise

Such is the account given by the monk of Wudwan but oral tradition whether of the Brahmins or of the Jains de lights in assigning more romantic circumstances to the death of the great Hemehunder

Koomar Pil Raja says the tradition of the Brahminical futh had wedded a Seesodunce Rines, n daughter of the house of Mewar At the time that the sword went for her the Seesodunce heard that the raja had a yow that his wives should receive initiation into the Jain rel gion at Hemachary as convent before entering the palace. The Ranee therefore refused to go to Puttun until satisfied that she would not be called upon to go to the Acharya's convent Upon this koo mur P 1 s household I bard Jye Dev by name, became security to the queen, who then consented to go to Unlufpoor Seveml

days after her arrival, Hemacharya said to the raja, 'The Seesoilunce Rince has never come to visit me.' Koomar Pal told her that she must go: but she refused. The Rance fell ill, and the hand's wives went to see her. Hearing her story. they disguised her as one of themselves, and brought her privately home to their house. At night the bards dug a hole in the wall of the city, and took the Rance out by it to carry her home. When Koomar Pal Rain became aware of what had happened, he mounted and set off in pursuit with two thousand horse. At the distance of fifteen miles from the fort of Leilur he came up with the fugitives. The bard said to the Rance, 'If 'you can but enter Eedur, you are safe. I have two hundred 'horse with me : as long as a man of us remains alive no one 'shall lay hand on you.' So saying, he turned upon his pursucra : but the Rance's courage failed her, and she slew herself in her carriage. The fight going on, and the pursuers forcing their way to the carriage, the maids cried out, 'Why struggle any more, the Rance is dead?' Koomar Pal and the force that had accompanied him then returned home.

The banl, Jye Dev, felt that he hall lost his character, and determined to die. He retlect to Sidhpoor, and sent from thence letters sprinkled with red water to all his casts, by which he told them, 'The honor of our caste has been taken away; so 'let those who are ready to burn themselves with me prepare.' A heap of sugar canes was made, and those who intended to burn themselves with their wives took two canes from the heap; those who would burn alone took one each. They prepared funeral piles, both 'checths' and 'jumors.' The first jumor was on the binks of the Suruswutee, at Sudhpoor; the next was an arron's flight nearer to Puttun; the last jumor was near the entrance to that city. Upon each jumor sixteen Bhats with their wives pershed. A sister's son of Jye Dev's was at Kanouj. A letter had been sent to him, but his mother, having no other son, kept it from him. However, the bard's family priest having laden bullocks with the ashes of the jumors, set, out for the purpose of casting them into the Ganges. Jye Dev's nephew, who was an offeer of the Raja of Kanouj, denanded

<sup>&</sup>quot;Checta' is a pile for one corpec; 'jumor' for more than one.

trunsit duty from the priest, supposing that he carried merchindise. The priest explained what his lond was, and on the bard smaking enquiries related to hum all that had happened. The bard, collecting his family, brought them to Prittin, and he and they perished upon a number of jumors. One of the men's wives had been very lately delivered of a son—she gave the child to the priest and burned herself with her husband, and there are, to this day, bung in the Puttun district, bards who trace their descent from that child. It was, in consequence of hearing this story, that Shunkur in the child is the proposed of the story of the story.

Acharya came to Unhilpoor Puttun, where there had been, before this much hatred between the Brahmins and the Jain monks The latter were, by this time, a hundred thousand in number One day, as Koomar Pal Rain was passing along the market in a litter, he met n disciple of Hemacharya's and said to him, 'Mighty sovereign! what day of the month is this?' The day was, in fact, the last day of the dark half of the month, but the monk said, by mistake, that it was the last day of the moon light half Some Brilmins, who overheard what had passed, laughed, and ridiculing the monk, said, 'What does this shaven fellow know-to day is the last day of the dark 'half of the month' Koomar Pal hearing this, when he reached home, sent for Hemacharya and the chief of the Brah mins Meanwhile Hemacharva's disciple went home to his The Acharya saked what had happened, and, when he was informed, told the monk not to be concerned about the matter By this time the rata's messenger had arrived, and Hem'l charya accompanied him back to the palace Koomar Pal asked what the day of the month was The Brilimin answered that it was the thirtieth , but Hemchunder declared it was the fifteenth 1 The Brahmins said, 'Let the evening decide If it be the fifteenth we shall see the full moon, and then all we Brahmins will banish ourselves from this kingdom, but if the 'moon fail to rise, then let the Jam monks be expelled' Hemâcharya agreed to this proposal and returned home He

<sup>&</sup>lt;sup>1</sup> It should be observed on this story that it is sometimes very difficult, in consequence of the extra months and extra days of the month, to know what the day of the Hundoo month really is

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had a familiar Devce whom he called to his assistance, and by her contrivance an illusion was produced so that all thought the moon really had risen in the cast II was now pronounced that the Brahmins had been defeated and that they must leave the kingdom

At this conjuncture Shunkur Swamee,1 who had been attracted to Unhilpoor by the matter of the bards, made his appearance at Sidhpoor, and the Brahmins knowing that they would have to leave the kingdom next morning sent for him during the night, and brought him to Puttun In the morning. Koomar Pal Rain called for the Brahmins, and commanded them to leave the Lingdom Shunkur Swanice stepped for ward, and said 'What need of expelling any from the king 'dom? At nine o clock the occan quitting its boundaries, 'will swallow up the whole country' The raja upon this, sending for Hemacharya asked him whether the deluge pre dicted by the recluse would happen Hemacharya denied that it would, and asserted the Jun doctrine that the world never had been created and never would be destroyed Shunkur Swamee said Set a water clock, and let us see 'what will happen' The three seated themselves heside the clock When nine o clock came, they ascended into an upper saw the sea waves rapidly advancing On and on came the billows, until they had submerged the habitations of the city The king and the two Acharyas went up ligher and higher, but the water still continued to rise upon them. At last they reached the seventh and uppermost story and looking down, found that the whole city the highest trees and tallest spires were under water, and that nothing was visible on all sides but the surging waves Koomár Pal, in great terror turned to Shunkur Swamee, and asked lum if there were no means of escape He said, 'A boat will come from the west which escape the said, 'A boat win come from the west wind 'will pass close to this window 'Whoever jumps quickly 'into it will escape The three graded their lones and pre-pared to get quickly into the boat Soon a boat appeared in the distance, it drew nearer and nearer Then Shunkur

<sup>\*</sup> Not, as the narrator says the first Shunkur Acharya, but a successor to his name and authority

Swamee seized the king by the hand, saying, that they should assist each other into the boat. It approached the window and the king attempted to jump in but the Swamee dragged him back. Hemselvarya jumped from the window. The ocean and the boat however were alike illusions and he fell on the prevent below and was crushed to death. A massacre of the monk's followers ensued, and Koomar Pal became a disciple of Shunkur Swamee.

The Brahmin Acharya occupies a distinguished place also in the Jain tradition which we now proceed to give, and which was procured from no less in authority than the Shree Pool or patriarch of the Pooncemeeo branch of that sect at Putten named Oomed Chundree, or Oomed Publi Socree

A Dundeeo Jogee 1 says the Sooree, came from the Kar natic to attempt to conquer Hemacharya by a display of his learning. He lived some time in this city (Unhiwara Puttum) and tried many ways of effecting his object, but all without success. Hemacharya had two principal disciples, Ramchund and Balchund, the latter of whom he liked little. Raja Koomar Pal was at this time employed in creeting a temple of Parusnath under Hemacharya s directions. Balchund conceived the design of throwing obstacles in the way of the completion of this edifice. Hemacharya had fixed the auspicious hour for enthroming their mage of Parusnath and employed Balchund to give notice of its arrival. He tracherously pointed out a wrong time and the result was, that the temple caught fire and was almost entirely destroyed. Hemacharja when he heard of this calamity, being now a very old man was much shaken in his intellect. Koomar Pal came to lim, and requested his advice as to rebuilding the temple. The spiritual teacher said, 'Why rebuild now? within six 'nondits the periods of he allotted to you and to me will have 'come to an end. The raja was astonished and laid aside his desire.

Soon after, Råmehund being absent from some cause, Hem acharya sent Balchund to a Shrawuk's house to get him some food. As Balchund returned with his food, he met the Dun

<sup>&</sup>lt;sup>1</sup> This is a disrespectful way of indicating a Brahmin ascetic (in fact, Shunkur Swimee) as a Jogeo with a staff

action object, who asked him way he looked so sorrowdn, and said that he knew his master was not kind to him, but that if Bâlchund liked, he would give him an entiralling charm. He accordingly stirred with his finger the milk that Bâlchund carried, and thus conveyed into it poson which he had concealed under the nail. The disciple returning, presented the milk to Hemâchârya, who drank it, and died. The temple never was finished, and after Hemâchârya's death, the Dunver was finished.

deep began to do injury to religion.

# CHAPTER XII

UJYL PÅL-BAL MOOL RÅJ-BREEN DEV H

In the year S 1230 (A D 1174) says Merootoong Acharya, Ujye Dev mounted the throne Krishnajce earries us one step further he says,—

> 'On Sidh Ra; s seat Koomar Pal Sat for thirty one years To him again no son was bern, 'His brother s son became the lord His name was Ujiye Pal, 'For three years he held the throne'

The author of Dwydshrdy completes the chain by informing us that Ujye Pal or Ujye Dev was the son of Myhee Pal, the brother of the deceased monarch

The successor of Koomar Pai commenced his reign by waging furious war upon the religious edifices constructed by the Jain converted monarch. The chromelers, who were of that ereed, represent Uive Dev as an insane and parriedal atheist, but even tradition has handed down no such complaint upon the part of the followers of the orthodox religion It may therefore be suspected that the rage of the new sovereign was connected, in some degree, with a reaction against the too puri tanical authorities of the faith of the Teerthunkers Unve Pal lumself, however, it must be admitted displayed a fierce, in governable and vindictive character One of his first acts was that of inducing the Muntree Kupurddee, the favorite of Koo mar Pal, to accept the office of his premier or Prindhan , but his object in so doing was, probably, that of securing the gratifica tion of his hatred, for the Muntree had hardly assumed the duties of his office, when an accusation of attempting to make lumself equal to the king was brought against lum, and he was put to death by immersion in a vessel of boiling oil Ram

chunder, another Jam leader, and 'the author of an hundred 'compositions,' was the next victim—he was submitted to the torture, and, to escape from his sufferings, but off his tongue, and died

After this, says Merootoong, the chieftains, unable to endure the greatness of Amra Bhut, 'the father of kings,' found an opportunity for carrying him to pay obeisance to the new sovereum. In his case too it appears to have been the profes sion of the Jun relimon which drew down the anger of Hise Dev He boldly announced, 'I respect Vitrag, he who is devoid of passion, as a Dev . Hemelunder, the great sage, as a spin 'tual adviser, Koomar Pil, as a king' Une Dev furiously denounced him as a traiter Amra Bhut, however, a soldier of reputation, was not to become the prey of the tyrant without a struggle. Having worshipped the image of Jineshwur. he armed his followers, and rushing forth from his house, at tacked the royal palace, and swept away the external defences of it, as a storm sweeps away a heap of chaff 'As he washed 'away, in the pilgrimage of the edge of the sword, the sin of associating with that wicked min, the Upsuras, who had come to behold his wondrous deeds, cyclaiming, "He 'is mine ! he is mine ! the wirkle son of Oodavin passed 'to Dev Lok' The people lamented his fall, mourning him and saying 'Other warriors may arise but the son of Oodavun having gone to Paradise, learned men have ceased to exist on the earth

The career of Upp Dev was however, as short as it was utrobulent and blood stained. In three years, three months 'three half months, or three days the reward of great virtue, 'or of great virce, is obtained even in this world '--so say the Poorums. And so it happened, that after he had reigned three years, a 'doorkeeper,' named Wiejul Dev, plunged his dager into the heart of Upy Pal. 'The worms devoured the 'suner who had broken down religious buildings. Shudder 'ing at the near approach of hell, he vanished from sight.' Upy Pal was succeeded by Mool Ra, II or Bal Mool Rai

who ascended the throne in a D 1177, and regned two years.

The lettle which is recorded of him by Meriodrong may be given entire,—'His mother, named Nyckee Devce, the

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daughter of Purmurdee Raja, taking in her Jup the child

' king, maintained a struggle at a bill, named Gidurirgurh, By the ald of run, called down ant of its season by her

' virtue, she defeated the barbarian min.'

' supports the burden of the earth.'

Mool Rai II. was the son of Uhe Pul. 'After whom '(Koom'r Pål),' says an Inscription 'In the temple of Uclu-leshwur upon Mount Aboo, 'Ujye Pål reigned, whose son ' was Mool Raja : his younger brother, the libstrous Bleem, The barbarran, to whom the Monk of Wudwin alludes, was the Mohummedan, who, after a pause of a century and a half since the time of Mahmood of Ghuznee, ugala appeared upon the territories of Unbliward. In the year A. D. 1178, as Perishta records, Mohammed Shahaboodeen Ghoree marched from Ginznee to Oocha and Mooltan, and from thence conthreed his route through the sandy desert in Goozerst. 'The \* Prince Bleem Dev (a Buent descendant from British Dev of 'Goozerat, who opposed Mahmood Gluzneess), advanced

with an army to resist the Mohummedans, and defeated them with great slaughter. They suffered many hardships in ' their retreat before they reached Chuznee,' The 'Illustrions 'libers' had not yet assumed the sovereignty, but acted as the loyal, as well as gullant, hentenant of his sister in law and her royal child.

message from Bheem - 'The Raja Martund, who gives splendour to the lineage of the sun, is brilliant only in the east, when the same sun approaches the west his splendour finds extinct the same sun approaches the west his splendour finds extinct that are the same state of the sam dated A D 1210, and records that Soobhutwurm (or Sohud) the father of that prince 'exercised the thundering rage of his 'angered prowess on the cities of Goozerst,' and that Urjoon Ruja himself, while yet a minor, 'put Jye Singh Raja' (no doubt an allusion to the Sovereign of Unhilwara, the successor of the conqueror of Malwa) 'to flight even in child's play' Another inscription, which has already been alinded to contains a grant by Bheem Dev II , the successor of Mool Raj II , dated A D 1210, and describes that sovereign as 'a second Sidh Raj Dev, an incarnation of Narayun '2

Though the Goozeratee chroniclers contain little informa tion regarding the reign of Bheem Dev II the blank is tion regarding in the reign of naces Lev II the mains is fortunately supplied by the Molummedan Instorans and also by the annalist of the rival kingdom of the Chohans of Sambhur, the Bharot Chund, in whose wild but picturesque epie no inferior place is filled by the gallant Solunkhee, the madman of Unlulwara To these authorities, therefore, we now have recourse

When Unting Pal Raja was ruling in Delhi, as Chund Bharot relates, the Kundbuj or Rathor, chief Veejje Pal, prepared to attack him Someshwur, son of Anund Dev, then ruled in Sambhur Hearing that the Kumdhuj and the Tooar were about to engage, he considered that it was the duty of a Kshutree, under such circumstances, to cease from sitting at home 'I will increase said he, 'the fame of the house of The sounded the rough of the forms of the found of the found of the found of the royal drun, and advanced to succour Delhi Somesh and Uming Pal set off in company to meet the Kumdhuj, the white umbrellas borne above them They engaged Veepye Pal, who was wounded by Someshwur, and took to flight Someshwur acquirted great fame in Delhi from defeating the powerful

<sup>1</sup> Vide Journ Ben As Soc, v, 380 Sec also Note at pp 111-12 1 See Note at page 65

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Kumdhuj. Unung Pål gave him his daughter in marriage, and having formed a strict alliance with him, dismissed him with great honor. Somesh returned home to Ujineer sounding the instruments of victory.

Unung Pâl, it appears, had no son. Of his two daughters, one, named Kumulâ-Devee, was married to Somechwur, of Umner; the other, named Roop Soonduree, to Jyc Chund Râthor, Kung of Kanouj, who was the son of Veeje Pâl, by the daughter of Unung Pâl's father's sister. By the Toolr pances, Someshwur land the celebrated Prutheeral, who unted the thrones of Ujmeer and Delhi, and after a romantic struggle; fell before the Mohummedan. 'In Kanouj, Ghuznee, and 'Unhilpoor,' says Chund, 'the angel of death began to 'shout the day that Prutheeral was born.' Prutheral had a sister named Preetha, who was martled by her father Someth to Sumur Singh, the Rawur of Cheetor.

In these times, Raja Bholo Bheem Dev was the ornament of

to Sumur Singh, the Räwur of Chector.

In these times, Raya Bholo Bheem Dev was the ornament of Unhilpoor, in Goojur-land. He was like the deep ocean in power; he led an invaneible four-limbed army; the three Loks sought the protection of the Chiholok Rilee; namy fortords served him; he possessed ships that sailed to Smilh; his military posts were in the land of Dhârâ. Umur Singh Shewuro, the Jain monk, was a servant of Bheem Dev, he who, by the compelling charm, drew to him men, women, and Devs.\* Among the Yaduvs of Purkur, and the Shoda's, all, he burned the houses of the Brahumins, and expelled them from the country. He wandered in Malwa, in Pullee-land,† alwo, and in the land of Abuo.

Jeytshee Purmar's at this time ruled at Aboo. He had a son named Suhikh, and a daughter Ecclence Koomare, who was very beautiful, and praised by every one. Bluem Dev formed the desire of marrying her, he listened to every one that spoke of Aboo, or of the daughter of the Purmar, whether the speech were falls or true; his dreams were full of visions of Icchence. He sent Umur Single to Aboo to demand the hand of the Purmar princess; but she was already betrofted

<sup>: [</sup>James ar tirs, or Mahārāva Srī Jayatshadova, was a Parmāra chief i in a sub a. D. 1883, a vassat of Anahilvāda. See the Bhimuil Ingar brother ( Bombay Guzetteer, I, i, p. 474.)

to the son of the Chohan The ambassador of Bheem Dev was so informed, he answered, 'O mountain lord! Bholo 'Veer, the Chalook, baving heard of Eechenee, forgets her 'not, he demands that you betroth her to him, if you give her to the Chohan he will cast you from the battlements of Aboo 'gurli, for him to contend with the Purmar, is, as it were, for Urjoon to make war with the wretched ' Jeytshee heard the Prudhan with respect: he entertained him for five days honorably, considering with his ministers what answer should be given At last the son of Jeyt arose, grasping his sword, 'If my land were sought,' he said, 'I would give it, but Bholo Bheem has adopted the Jam religion, he is full of treacheries, of charms of compelling, and fascinating, and enthralling It is by the aid of these he has seized upon so 'much territory, he knows not a northern foe' Jeytshee also spoke,- In the land of Muroo there are nine millions of 'good warriors, eighteen royal seats belong to Aboo gurh 'The lord of the Samunts will be my ally Can none of theso 'protect me? Then he who covered Purecksheet in lus 'mother's womb, who saved the children from the burning ' jungle, who succoured lus parents and slew his uncle, who 'sheltered Vruj from the rain raising the mountain Gowur-'dhun, that Gokul Dev, Shree kṛṇshn, will protect me. It 'is well to maintain my royalty, or else to die.' With this

answer he dismissed the munisters of Bheem
To five of his kusmen Jeytshee entrusted Ahoo Ho said to
his son, 'Let us seek, assistance from the Chohan' Writing
a letter with his own hand he sent to hasten the marriage of
Cheehnee with the son of Someshwur,—'Suhikh's sister,
'Jeyt's daughter, Bholo Bheem demands—'Leave Aboo
'desolate,' Desays, 'drog yeme Echenee in marriage' Shall
'the jackal then, take the hon's share? He plunders my pro
'perty, my herdisment daily vent their complaints, my subjects
are impoversished.' The Purmar was well received by the
Chohân Prutheera, sending to Delhu, made known that he
was about to go with Sulukh to fight against Bheem. The son

<sup>&</sup>lt;sup>1</sup> For all these and many other exploits of knishn, see Prom Sågar, of which a translation has been published by Professor Eastwick (Madden, Leadenhall street, 1851)

of Somesh set forth—he prepared to accompany Sulukh Purmar home.

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When Bholo Bheem heard of these occurrences, it was as if some one had struck him on the face. He sent for his ministers, and hade them instantly prepare; he caused the drums of war to sound. 'Who is this that lays hold on the sleeping 'hon? Who is thus that seeks to take the rewel from the head of the earth supporting serpent? Who is this that thrusts his 'hand into the bosom of the angel of death? That wishes to 'protect the Chalook's fugitive?' As he thus spoke, Bholo Bheem trembled with warlike rage. From Puttun he sent orders in all directions-to Kutch, and to Soreth. Clouds of dust darkened the horizon; a vast army assembled from all sides; there came the Lord of Girnar; Lohano the Kutarce also; Veer Dev (or Veer Dhuwulung) the Waghela; Ram Purmar; the Lord of Perumbh; Raning the Jhala; Shoda Sårung Dev; Gung the Dabhee: Umer Singh Shewure, was there; Châchig, also, the Jain Muntreshwur. Bholo Bheem arrived at Aboo, and pitched his tents; he surrounded the fort on all sides. The armles of the Purmar and the Chalook joined battle; for many days the contest raged; Sulukh and Jeyt at length gave back; but fighting as they retired, they reddened the earth with blood. Bheem pressed on, he beheld Uchulesh wur; the Purmars fied to Muroo-land, they left the fort to the Châlook; he ascended triumphantly to the summit of Aboo.

At this time a common enemy, whose presence might have stanched these feuds muong the Raipoot princes, hung like a thunder-cloud above their heads. "This land," said Shalrubood-deen, the Ghoree, 'is the property neither of Hindoo not of Meehh, but of him who can hold it with the sword." Bleem Dev, however, well deserving his title of Bholo, or madman, refused to listen to the dietates of prudence, though some were not wanting, even mong his own cheftains, whose advice, had it been adopted, might have obviated or at least delayed the approaching fall of India. The Gohill chief of Perumbh urged that the war should eease. "The Furma" has committed no offence, said he; "if he will restore the 'slender-waisted one, it is enough; let us consider to effect 'this object." 'At times of fighting,' said Râning the Jhâlâ,

'matters which relate to war alone should be considered, other 'disputes are out of place Let us take heed lest an enmity 'with the shah should arse' 'Veer Dev, the Waghela, sud, 'We should come to an understunding with the Cholan, and 'unite against the suitan In fight, destroying him, we shall obtain much territory and great fame' 'What you have 'said is true,' whispered Umur Singli Shewuro, 'but it will 'not be agreeable to Bheem' 'The ray himself was determined to follow up his feud at all costs 'If a Rajpoot,' said he, 'once brook an insult, he is worthy of every reproach, he incurs the guilt of a thousand sins, he falls into hell, and 'who shall lift him up?' A Rajpoot must seek release from 'transmigration with his sword, destiny has so ordered it 'The Purmar and the Cholañ are called great warriors aronig the Hindoor, when I have stripped the Cholañn of all his 'possessions, I will then go against the Ghorce' The Bholo Rij swearing's mighty oath, ordered the drums to sound Then the Cholan was attreked on both sides, the Lord of

Sambhur seemed like a drum between the Ghoree and the Goojur Against his Hindoo enemies he appealed to Bhuwanee

O Doorgh! the Jain religion has seized all things, do you seize these treacherous ones. No one respects the honor of 'sings', the truthfulness of Samants has been destroyed, 'where the speech of the Veds was where the Shiktees book,' there the Jain talks treacherously. O Chamoonda! grapping in mighty sword, protect me, O Kaleel with a counternance like that of the angel of death at the time of the 'confligration of the world, destroy these Jains—destroy then,' thou who art the conqueror of sims the protector of gods' the terrifier of demons. Be victorious,' be victorious! 'Chund, the Bharot, Immself led in might 'stack upon the Goozent troops, and by the aid of Doorga obtained great success, though that night the Chalook's army stool like a fort of iron, though clephants went the rounds, and the Jhalas mounted guard, who had defeated the Jhurjas and had plundered Kittel and Pumelhal I in the confusion of the night Bheem's Kroop slew each other, and though the king himself rushed

<sup>&</sup>lt;sup>1</sup> The Book of Doorga scenecount of the F stread of Ame Aights in the Conclusion

CILLE XII

The Goonr land Chalook, Bleem like, Bleem the very strong no one could press upon his limits, great was his fame Someshwar of Sambhur in his heart rankled. Prutheeraj, the Lord of Delhi, was as a fire within him Collecting his ministers, he asked their advice, he prepared a four limbed army 1 'Now will I take his land, the enemy crushing, I 'will make a rule under one umbrella ' For Rank Dev, the Jhala prince, sent the Chalook sovereign-his mind he opened to him, greatly excited very hot, as if heated with fire The good warriors all he summoned together 'Let us quickly prepare to start , as the young elephant blows the dust from off the ground, so let us destroy the Choh in a country, as 'the Blicel treats the mouse's nest, so let us treat the land of Sambhur' He summoned Kunuk, the prince, he sum moned Rank Raj, Chourasun Jesingh, Veer Dhuwulung Des he sent for , he sent for Sarung Mukwana Rankling with the ancient feud, the Chalook spoke with his mouth 'The Bheels and Katees in the field are very valorous, victory and fame without doubt we shall obtain Let us, warrior like, take our revenge Words of war are pleasing to my heart, ' valour obtains liberation in a moment : liberation which, with " much pain of body, the ascetic attains dwelling in bee-haunted erves, with penances sad in summer, winter, and rains' Illieem set his warriors in motion 'We will fight with the 'Cholian as Rahoo fights with Chundra ' Aliandoning the hope of hie, let us fight, then shall we obtain land, he who 'regards life as the unbroken grun which n Sutee scatters on 'all sides without fear, he it is who obtains land' I rom luther and thither the army collected, as a river fed by depen dent streams. I lephants many were with the warriors, horses, too, that seemed as if they flew on wings The noise of the elephants was as the roaming of waters, or of the clouds of the monsoon driven together by the winds warriors seemed full of 103, smaling as at sunset smiles the

A four limbed army consists of cavalry, infantry, elephants, and

chariots

1 His loos suppose eclapses of the moon to be occasioned by the conflicts which Chun Ira, the Moon God, has to sustain against his implicable enemy, the demon Rahoo

ocean, they had no thought of property or home, their thought was always of Brumh They were eager to fight in company with their sovereign, as a wife is eager to burn in company with her lord Trom all sides the terrible army increased, as clouds rise from the harizon. The umbrella shaded the head of Rheem-he tlursted to drink of the stream of war Bheels of terrible form composed his van, black as Land1 they passed along, bearing bows in their hands Behind them came a line of elephants, with whose roar the forests and mountains re-echoed, their bells sounded, their necklaces rang: they seemed like mountains in motion. As they went, they broke down trees, their tusks glittered like a line of crines, the earth shook beneath them Foot soldiers, armed with shields. followed them forming buttalions Beholding the warriors, men doubted whether ocean had not overflowed its banks Heaven, earth, and hell trembled-such was the pride of the army

When the troops arrived in Someshwur's territories, the inhabitants left their houses, and fled , the country was phin-Hearing the cry of lus subjects, Som mounted his horse, ready as a Sutee to attend her lord Prutheeral, the very angry, he caused to remain at Delhi. Samunts he took with him,-Prusung the Keechee \* Row, Jam the Yaduv, Dev Rat. Bhan Bhattee the slaver of enemies, Oodeeg Bahoo, Bhulee Bhudra, Kvemas, too, accompanied Som Bathing, presenting gifts, muttering his beads in prayer to the Isht Dev. his eyes wide open his face expanded with joy as a lotus by the light of the morning, Som prepared to lead an army without end in number Kun Chohan was with him, Jesingh Dev immovable in battle as a mountain. The earth shook, the serpent was distressed with the weight of his burden, the Chalook approached the Sambhur Raja heard the news . he caused the great instruments of war to sound Seeing Som's army, the heart of the enemy became lame

The armies joined battle,—Som, desirous of fight, and Bheem, that never turned back in war. The shields of the soldiers, swing from side to side, seemed like the new tobacco.

Kâjal is the lamp black with which women stain their eyelids you.

leaves sinken by the wind Kun commenced the flaht the drums sounded words begin to ruttle a terrible pest lence arose for three hours arrows and other missiles runed upon Kun, at list turning their steps beckwards Blicen's force fled, such strength did Kun exhibit his word flashing like lightning. Very proud ones he seized and dashed to the ground as the wind dashes trees—man steeds he made rider less appearing the lunger of the angel of death. he thlaned the army of Blicen. The lates came thither—their drums begin to rutte, they danced and cup to land were joyful, the flesh enters were satisfied with food.

Someshwar Chohan and Bheem fought a terrible fight, the earth was struck with fear. It seemed as if arountala strove with mountain, corpse fell upon corpse, a river of blood flowed, the earth was drenched with it as if with rain IN cited with the wine of war the warmers fought with well watered weapons. I lie mingled with life, not an Upsura remalacd without a bridgeroom, many on both sides were wounded yet no one left the field ar fled. On the right of his friends, Yudoo Jam raged as if to destroy the world against him came Kheneur, like a flame of fire on the cartle lu the mud of honor they were both entangled , they fought like two hulls la race. The elephants that were struck down by them seemed black mountains, from which flowed rividets of gore. The gods and demons and the snakes of hell seeing them were delighted. I rom the heavens descended a rule of flowers

On the left the strong Bhulcebhudra fought, scated on a white elephant, his horses, too were white, great was the noise of hells and hell next leger

Someshwur lilmself rushed on, he beheld the Lord of Goozerat with such eyes as Moochkoond's were when he was awakened framaleep 1 Arrows flew between the two sovereigns,

After Krish had slain Kons, Juraun Ib, the tather in law of that king made many ineffectual attempts to drive the incarnate got Ir m Mulhores At Height he broocht with I im Ail Yamun, who compelled Krishn to fix an I pursued blim to I strategies of the mountain of Craftin Screth. In It at place Moochk on I Raja was sleeping, who, fatigue with unparalleled extrinous in favor of the axes I adopted if firm I fem It.

ns charms fly, in a contest between Vreehusputee and Shookra Two protectors of regions were the kings, two canonical lords. two shielded men . before them both sounded the royal drums . both were of many titles , both the boundaries of Hindoos , hoth warriors' sons The field of battle seemed like a dark and storms night in the rains when a conflagration rages in the mountains The noise of the music woke Mulia Dev from lus meditative abstraction, he began to clap his hands and dance. and to string a neckbee of heads . Nard. too was delighted The Unsur is, scated in their ears in the sky, strong with each other . the Yukshes and Gundhurva looked on in amaze at the strange sight, supposing that the time of the destruction of the world drew near The soldiers who fell in this battle pilerim age passed to Vyckoonth Someshwar Chohan, the warner, fell in this field, backed to pieces. The Samunta knew that he had certainly fallen, valuatly fighting, his body covered with blood Many of them passed with him to emaneipation from terrestrial things. The field had been one equal to that of the Somesh went to the lord of the moon (Som), his body returned to its elements. The Chalook stayed his hand 'lictory! victors I' sounded upon earth 'Alas I alas !' among the Devs, for Someshwar wanning liberation had fore stalled them

Rain Prothecras heard of the buttle . he recalled the remains of his army. For the sake of his father he presented sixteen promise that he should slumber undisturbed, or at least that a flame of fre from his eyes should destroy any person who dared to awaken him krishn arriving at the place, spread a cloth over Moochkoond as he lay, an i Kai Yumun coming thither, and supposing the sleeper to be his enemy, struck him with his foot, and snatched the cloth from off him Moochloond swoke, and hal pershed. Krishn after this promised Moochloond that he should be reborn once more, and serve him in an eminent manner, and should then attain to emaneipation from the world See this story in the 52nd chapter of the Prem Sagar It is commonly believed in Goozerat that Aurahee Mehta, the poet of Joona guth, was the promised mearnation of Moochkoond Aurahee was a Wurnugger Nagur Brahmen, and was the first of that powerful caste who deserted the worship of Muha Dev for that of Shree Krishn, on which account he suffered much persecution. He is sail to have lived about five hundred years ago, an I has compositions are still among the most popular in the language of his native country [For hil lumun real Kila Lavana. 7

sents. Kun Chohan gave no elephant; he made the first royal mark upon the head of Prutheral; Neerdur Rithor made the second; afterwards the other warriors. While horse-hair fans waved over the head of Prutheral; as the rays of the san shining beland the moon—Prutheral; the nightly warrior, who captured, and released the sultan. A golden staff supported the white umbrella which shaded the rays whead. With sacrifices the evil influences of the unpropitious constellations were averted; the subjects made their obesance; great joy reigned.

In the heart of Prutherral, Bheem continually rankled; his rage was like fire not to be extinguished but by the death of his foc. 'Bluem slew Someshwur! Hurre! Hurre!'! Thus with his mouth he kept mutterner among his warriors. He suffered great pain. The Putmar remonstrated with linu. \*Do not sorrow for your father; he whose body is cut to pieces by the edge of the sward mereases has fame, and goes 'to Soor Lok. This is the true religion of a Kshutree.' Said Sindh Purmir ; \* Hear my words I make desolate Googur-land ; Somesh dwelling in Paradise will be pleased. What of the 'Châlook-even the sultan's land trembles at your name.' Protheeraj said: 'Having bathed, I have offered lump offer-'father; when I make theen prisoner, I will demand Someth
'from hlm; I will give pleasure to Vogeenees, Veers, and
'Yyothik.' Prutheerig slept. At sun-rise the warrors assembled; the raja called for Kun Choldan; when he came, the assembly rose, joining the palms of their hands, for Kun bore the title of 'lord of men.' Night and day wearing his eyes bandaged, his body like a thunderbolt, he resembled a chained tiger. Jan the Yaduv came; Bhulee Bhudra; Koorumbh Dev, whom many rajas served; Chund Poondeer came; Ututhye Chohan, like the Panduv Bheem; Lunguree Race, in time of battle a fire; Gowind Row Galulot came, the conqueror of others' territory; great and small, all the Sumunts came, and scatcd themselves in the royal court. Chund, the Wurdye, also came, whom kind Doorga Devee assists. Prutheeral thus

<sup>1</sup> Huree is a name of Vishnoo, as Hur is of Shive.

'the sword' Bheem was very angry, the muscles of his frame quivered, his eyes became red, he called for all the royal ministers and bade them prepare for war From province to province the order travelled , many raiss mounted and came . two thousand men, mounted on blood horses, armed with bows and arrows, with hand tubes and fire ball tubes .\* from Kutch. three thousand strong men, their horses covered with armour . one thousand and five hundred from Soreth, from Kakarej came Kolees, such as never missed their mark, from Jualawar came the Jhala who turned not back in fight, ever desirous of war . Moochkoond, the Kiwa chief, mounted, of whose mounting hearing the whole country was wont to fly, from Kateewar came the Katee Prince, whose enemies, neither night nor day, find any rest . the troops of other districts, small and large (who could count them ?), assembled—the whole array of the land of Goojur The Sambhur spy informed Prutheerij that the army of the Chilook got ready, roams as roars the ocean 'He has a hundred thousand soldiers, a number not to be estimated, of eleplants a thousand I have seen 'this with my eyes' Prutheers; and, 'If Bheem will meet 'me in battle, I will destroy them as fire in the hot serson, with the winds aid consumes a forest I will then call my self Prutheera, when I shall have ripped up the belly of Bheem, and taken from it my father'

Evening came on, they pitched their tents on the ground on which they stood, food was supplied to them, they lay down, some near, some further off. Kyerras by near the raja, armed with a sword. Sleep subdued them as religious meditation is subdued by fiscenating bewiderment. Kun, also, was near the raja, Jeyt and Sulukh, the chiefs of Aboo. Poondeer and Diheem. Chamoond. Raya Himmer, Sarung the valiant Acorumbh, Puhar, the Toonwur, Lohano, Lungures Raja When one watch of the might renumed, they determined to follow the chase. The Samunts were said they stud, No hiving thing is moving here—our work will not be successful. At this noment they heral the cry of an animal. Listen, said Kom, 'thick exercises propheses what so about to happen, to "morrow morning there will be a mighty brittle." All the Samunts were astomshed, they wondered how the buttle should

'matter was there, why Kyemas, who is skilled as a minister 'was not sent with me, or Chamoond Ray, or Kun, the 'elever, why the Lord of Sumbhur came not himself "Many "times have I fought" said Bheem, "procuring victory for 'Goozerat Do not suppose me to be such as the rajas you 'have conquered I have slam a thousand such as the King 'of Sumbhur'" When I heard this I announced to Bheem 'that the Children educed with a Gay, builded arm.'

'that the Chohan advanced with a four himbed army ' Prutheeras called Neerdur Rasa to him , he took him by the hand and said 'Among all these warriors you are the cluef, vou are of ancient race, and valorous as were your ancestors 'Though a Dev or an angel fought with you, you could subdue you exhibit strength in war such as belonged to the sons of Pandoo Retain no love for this earth, think 'of heaven, and with your Samunts fight with one mind' Neerdur answered, 'Our Samunts are capable of destroying 'the enemy like grass Remember, O Prutheerajl you are of Danuv race, it is through your splendour that your warriors are strong Kun, in youth, middle age, or old age,
has been a delighter in war, the army against which he
fights is broken to pieces,—he of the great titles, the incar
nation of Bheeshm whom the world calls lord of men Prutheeral, when he heard these words, took from his neck a necklace of pearls of immense value which he presented to Neerdur On the rais s neck it seemed like the sun encircled by Gunga The great warner, Neerdur Rather, caused the drum to sound As the Veers assemble to fight at the sound of the drum, so assembled the army He shone among his warmors as Droh \* among the stars To Kun, Prutheeral pre scnted his royal horse, with great urgency he caused him to mount Said Kun, 'O forest king! shame to me that I have 'not yet slam Someshwurs enemy, nor yet made a way of rescape for this soul swan from out my body. Prutheer if answered, Once on a time Soogreev's strength failed to protect his wife, once on a time Dooryodhun was not able to protect Kurun, once on a time Shree Ram, lumself, lost Secta from the forest, once on a time the Panduvs could not prevent the removal of Droupude's garments O Kun i do not be distressed about such things I worship you as my

'Isht Dev. Seeing the fire of your eyes, the enemy will fear,
'as fears a serpent when he beholds the eyes of a percock' While he thus paid respect to Neerdur and hun Prutheeral was informed of the approach of Bheem with a large army Hearing that the valuant warper had arrived near Puttun to take revenge for his father Bheem riged as a snake that has been trodden on, or as a hon rudely woken out of sleep, or as a configuration lit by a spark in the hot weather Calling for all his warners, he announced what he had heard, they, hearing of the matter, seemed like asceties who had abandoned the world The two armies arm ed within sight of each other . balls began to fly from the tubes . fire arrows fire flew into the nur On both sides horsemen pressed forward-they engaged with the sword The Chalook had so arranged his force that his enemy could not break through it to reach the city, nor could the array of the Chohan be broken The fight begun, some were struck down by maces others cleft by the sword . 'kill ! kill !' was the ery . some struggled like wrest lers , arrows piercing the bodies of some, found their way out Shive and Kalee rejoiced, she drank the blood of the slain, her consort strung a necklace of skulls, vultures tore human flesh instend of offal, the road to Swergy was erouded with travellers as the public street of a city, the warriors blundered 'hberation' paying off their debts The sword of Kun was flashing as lightning from the thunder cloud On one side Lun Chohan, on the other Sarung Mukwana-both of them valiant—fought like hons They brandished broad 1 swords each of them Sarung paid his debts, Kun attained glory The Mukwana fell in the field amidst the warriors that roared like elephants Sarungs lands were widowed when the Mukwana Rain fell The warriors of the forest king shouted , the enemy were struck with fear, warlike men attuned in a moment the place which, with painful labour, the devotee attains. loving their weight as hitle as their shadow they rushed into the fight, abundaning evil disposition, they made the sword to rage, they seized upon each other, all they sought was 'bberatom', life they regarded as a dream

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Let us die to night, who knows what may happen to morrow? The battle raged like fire fed by the wind The warners knew that their fame would merease, that the eage of the hody, which is broken by the edge of the sword, does not again imprison the swan-the soul, that when the swan has escaped from it, the cage is of no further value Still raged the fight on men s heads swords kept striking, much armour was cleft through-many a saddle cowards cried 'alas ! alas ' when they received wounds . their eries were drowned in the note of the drum Prutheeral crains well done ! well done ! encouraged his warners. The Sabhermutce river, which rolls through Goour land, was flooded to each bank with blood . clephants horses and men floated upon its streams. Again the war music sounded. for half an hour the fight was at the thickest arrows sung through the air like bees, many of the Chohan's warriors were slain, many ranks of the Chalook s army fell like elephants on the field Thus Pru theeral took revenge for his father Tates holding cups in their hands, muttered charms . flesh eaters satisfied their lunger, the warners' bodies seemed like a forest of searlet flowering trees Prutheeraj anguly put his horse in motion, at the clutter of its hoofs the earth shook, the line of the enemy began to waver as quiver the leaves of the sacred fig tree . arrows flew so thick in the air that a bird could find no passage, the battle raged dreadfully. The war riors, striking each other, seemed smiths hammering at anvils, the Samunts who died in this battle were they who truly lived At length the Chalook's army, abandoning the road to heaven took to flight Devs and demons cried 'Well done' to the Kshutree that cleaving the sun s disk obtains the heaven of 'Indra' Horses cried . swords clashed , soldiers, giving the rapa's outh encouraged each other When Wamun advanced three steps he subdued one world , but the warriors, advancing a single step, conquered the three worlds. They danced as if Roodra sported with the Veers As the Chalook s army was broken the array of the Chohan grew stronger, firmly fixed it was as the north star, though many a warrior fell wounded Blows runed upon them as they rais upon a gong but the line stood firm The Chohân was exclaiming, 'To-day I

'will fuffil my hopes, I will make a widow of the land of 'Goozert' To Bheem he cried, 'You shall not escape, I 'will send you to where Som is sevted in Swerga' Kun, following him, encouraged his sovereigh. The Sambhur Raja struck at Bheem, where the string of regeneration lay, there descended the sword. Devs in the heavens ened 'Victory I' victory!' Bheem Dev fell. As the shout arose, Shumbhoo opened his eyes. Upsuras pressed forward to behold the sight, flowers descended from the skies upon the conquering Prutheeraj, while Bheem Dev, scated in a celestial chiriot, took the roud to the city of the Soors.

The five kinds of music sounded joyfully, Châruns and Bhats sang the praises of Prutheera, his anger was appeased, he caused the wounded to be lifted up Thus Prutheeraj took revene for his father

The shades of evening darkened, in that same spot the wirners passed the night. Six Samunts had been terribly wounded—their hurts were attended to. In the morning the lotuses began to expand, the moon and stars paled at the appearing of the sun, the temple's doors were opened, thieves, chikors, vicious women lud themselves, conch shells sounded in the places of worship, travellers pursued their journey, on all the trees the birds wurbled. The Samunits touched the feet of Prutheeraj, 'Many of our warnors are gone to Det 'Lok, Bheam Raja has been slam, the fune of the Lord of 'Larth has been increased, the burden has been removed from 'the lund, afteen hundred horses have been destroyed, five 'hundred elephants, five thousand soldiers' Cluind sang the praises of Prutheeraj and the chiefams. "This life is like a 'dream, all that is visible is fated to be destroyed, but honor 'to the valiant Samunt who is faithful to his lord, who in a 'bad age takes the good path to the upper worlds."

The king caused a deed of victory to be inscribed, he returned to Delin, at sunnise he entered the city among his soldiers. Thus Prutheera; took revenge for his father

Such is the tale of the Bharot Chinal 1 More sober history, however, informs as that Bheem Dev II survived the fall of Prutheeraj the Chohan, and after his death crossed swords,

<sup>1</sup> The chuker is a fairy bird, said to subsist on the moon beams \*

222 almost as unhannels as himself, with his vanquisher the Mohammedan

It was eight years after his disastrous attempt upon Goozerat (A D 1186) that Mohammed Shahaboodeen Ghorce made lumself master of Lahore by a stratagem, and obtaining possession of the persons of Sultan Khoosrow Mullik and his family, sent them prisoners to Joorjistan \* These princes were some time after put to death, and the dynasty of Mahmood becoming wholly extinct the empire passed from the house of

Ghuznee to that of Ghor 1 The time had now arrived when the storm, of which the two invasions of Goozerat had been but warning blasts, was to break upon the heads of the Raspoot princes of India A long period had intervened since the capture of Somnath proved the power of the Mohummedan, but, wholly untaught even by stern experience, his destined victims had neglected to erect ngainst him any barrier, and had, in reality, prepared the way for his approach by fratricidal contests Goozernt and Malwa. Dellu, Sambhur, and Kanou; were nlike weakened by intestine struggles, and poisoned against each other by mutual victories and defeats whose and permanent result was the rendering impossible any true hearted unian

1 Lanja Beejirace of Jesulmer, married, as we have seen, the daughter of the great Sidh Raj, Jye Singh By the princess of Unhilwara he had a son named Blioj Dev, who, on the death of his father, succeeded to the throne at Lodurys, upon which he was for some time maintained by a guard of five hundred Solunkhee Rappoots, against the attempts made by his uncle lesul to supplant him 'At this time,' say the annuls of Icsulmer, 'the prince of Unbilwara was often engaged with the king s 'troops from Tatta Iesul, in pursuance of his plan, determined to 'coalesce with the king (of Tatta) and cause an attack on Unbilwara by which alone he could hope for the departure of the Solunkhee body guard Jesul, with his chief kin, escorted by two hundred horse, marel ed to the Punjou I, where he saw the King of Clor, who had just overcome 'the king of Tatta, and placed his own garrison ti ere, an life accompanied 'I im to Arore, the ancient capital of Sinde There I e unfol led his views, and having sworn allegisper to the king be obtained a force to dispossess his nephew of his territory Lodurya was encompassed and I hoj Dev alain in its defence. In two days it eithal lianta were to earry off their effects and on the third the troops of GI or were permitted the beenso of plun ler Lodurya was sacked, and hurcom hhan departed for Bukkur with the spoils

The first attack was nobly sustained by Prutheer u. the The first attack was nonly sustained by Fruincerly, the Cholian (A of 1911) who, supported by Chimoond Raj the vicercy of Dellin, engaged Mohammed Ghoree, at Throwree, between Thinesur and Kurmal, and completely defeated him Two yerrs afterwards (A of 193), the game was again played, but fortune this time changed hands. The armies met on the but fortune this time energed hands. The armies met on the hanks of the Suriswitce, and fifter a prolonged contest the Rappoots, worn out by the shifful tactics of the enemy, were, as the sun went down charged by twelve thousand of the choicest cavaliers of Islum who, covered with steel armour, and led by Mohammed in person, carried death and destruction through the Hindoo ranks. Chanoond was alain and the through the through the states of the dependence and the agent building, tottered to its fall, and was lost in its own runs '1 The gallant Prutheerop himself was taken in the pursuit, and murdered in cold blood. Mohammed Ghoree, in person murdered in cold blood Mohammed Ghoree, in person and thence turned his face homewards, 'destroying and 'plundering the countries in his retreat towards Ghuznee' He left belund him, as his representative in India, Mulhh Kooth ood deen, who soon took the fortress of Meerut and the royal city of Yogeeneepoor, and who in after days mounting the throne there on the death of his master, gave rise to the proverb that, 'The empire of Delhi was founded by a l slave

'slave'
Next year (a p 1194), Mohammed Ghorce, returning to India defeated Jye Chunder on the banks of the Junana, and took Kanoni and Ben irra, 'where living broken the idois 'in 'above one thousand temples, he purified and consecreted 'the latter to the worship of the true God'. The Rathor sovereign hunself net a dethé cougemal to the Handoo, being drowned in the sacred stream. The gorgeous Kanoni ceased henceforth to be a Hindoo city but not many years after the banner of the Rathor was again displayed by the grandsons of the unfortunate mouvich, and trunsferred by them from the banks of the Ganges to the gloomy deserts of 'the land of 'death,' where firmly planted at last in the citadel of 'death,' where firmly planted at last in the citadel of

' [Raverty points out that the words quoted are not in the text of l'inshta, but were inserted by the translator ]

succours, and the enemy raised the siege. Kooth ood deen baving recovered from his wounds, pursued the hesieging army to Nehrwala, taking in his way the forts of Baly and Nadole He then received advices that Walin and Darabarz. 'in alliance with the Raja of Schrwala were encamped near the fort of Abooghur, in the province of Sirohy to defend the passes into Goozerat Kooth ood deen notwithstanding 'the difficulties of the road and the disadvantages of ground attacked them, and on this occasion above fifty thousand of the enemy are sud to have fallen on the field besides twenty thousand who were taken prisoners. Vast spoils also fell into the hands of the victors. Having given his army some rest, Kooth and deen pursued his route into Goozerat, 'ravaged that country without further opposition and took the city of Neurvala, where he left an officer with a strong garrison. He now returned to Delhi by the way of Almeer and sent a large quantity of jewels and gold and also many 'slaves, to the king at Gluzna

Dharhwirsh and Prulladum Dev, here mentioned by Ferishta, were the Purmar feudatories of Unfullwara, who possessed Chundrawitee and Aboo They were the sons of Yushodhuwul already mentioned as the contemporary of Koo mare Pal, and the inscription nbox quoted describes the younger brother Prudhadom as 'the able protector of the Baja of Shree Goorjur desh the great enemy of the Dunooy' meaning the Mohammedan invader. Anotherinscription upon Mount Aboo speaks of Prulladum Dev as being at the time Your Prugor here apparent. Som Singli, the son of Dhardwarsh being then undoorn.

Mohammed Ghorce was murdered in a D 1205, from which time until like our death, which occurred five years afterwards kooth ood deen Libuk regned as sovereign in Delhi There is little else to record of the reign of Bheem Dev II He died in a D 1215, and was the last prince of the direct line

VOT. 1

<sup>&</sup>lt;sup>1</sup> [This must be wrong A copperplate grant of his is dated A.D. 19:01 A rutings asys he rend GS years which makes the date of his death A ru 18:43 Anchora gives the names of two successors of Bhima II namely Jayanto (Jaya) Sanka (known dute A p. 12:23) and Tri bhirvangla, A ru 18:42 (Fr. Haf, vol vun App II p. 14) 11.

## CHAPTER XIII

## RETROSPECTIVE VIEW OF THE LINGDOM OF UVHILPOOR

Tur point which has now been reached—that of the death of Bheem Dev II—is a convenient one from whence to recupe the story of Unbilwar: Long afterwards, and even subsequently to the final overthrow of the kingdom of Sidli Råj and Koomar Pal, Goozerat conhunes to present a picture of anarchy. The work of Moslem conquest still proceeds, and muor agressions, at once the cuites and effects of weakness in the central power, add to the confusion. A gleam of prosperity still gidds occasionally the towers and temples of the city of Wun Ruj, but it is kenceforth the halo of the setting sun, the heart still feebly beats, but the extremities are now becoming cold.—

And vast confusion waits, As doth a raven on a sick fallen beast, The imminent decay of wrested pomp

The writers from whose compositions we have derived the account which has been given, require, in the first pive some notice Of Krishnajec, the Brahmin, author of Rutan Mill, nothing is known He wrote subsequently to the death of Bheen Dev II, but, probably, not long after that event, and his work was founded upon the labours of preceding authors—

- 'As a man churns curds, and extracts the clarified butter,
- 'throwing the butter milk away ,—
  'As a man squeezes sugar cane, and extracts the puce with
- out preserving anything else, --
- 'As a man extracts gold from dust, and throws the dust
- 'As a man separates grain from the hush, or takes oil from
  - 'So examining all books good compositions and true,
  - 'This book, Rutun-Mald by name, the writer has composed '

of Mool Raj. The Mohummedan garrson planted in Unhil war hy Kootb ood deen was probably either withdrawn or gradually annihilated, for we find no further mention of its existence, and fifty years after the death of Bheem Dey, as Ferishta records, the then sovereign of Delhi, Gheias ood deen Bulbun, was advised by his council to indertake an expedition against the kingdoms of Goozerat and Valwa, 'which had 'been annexed to the empire by Kooth ood deen, but had since 'shaken off the Mohummedan yoke' To this measure, however, his fears of the Moghul Tartars on the north of his dominions, deprived Gheias ood deen of the power of assenting

It was not, indeed, until the close of the Missem sword, then that Unbilwara finally succumbed to the Missem sword, then welded by the funous hand of Allah ood deen, whose patro nymic of Khuly is familiar to every peasant of Goozerat, under the substituted form of 'Rhoonee,' or 'the murderer,'

## CHAPTER XIII

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This point which has now been trackled—that of the death of Bheem Dev II—is a convenient one from whence to review the story of Unhilward Long afterwards, and even subsequently to the final or ethrow of the kingdom of Sidh Ray and Koomac Fal, Goozerat continues to present a picture of anarchy. The work of Moslem conquest still proceeds, and minor aggressions, at once the causes and effects of weakness in the central power, add to the confusion. A gleam of prosperity still gilds occasionally the towers and temples of the city of Wim Ray but it is kneecforth the halo of the setting sun, the heart still feebly beats but the extremites are now becoming cold.—

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'As a man churns eards, and extracts the clarified butter

'As a man churns cards, and extracts the clarified butter throwing the butter rulk away.—

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'As a man squeezes sugar cane, and extracts the juice with

out preserving anything else . As a min extracts gold from dust, and throws the dust

'aside, 'As a man separates grain from the husk, or takes oil from
'sesamum, -

'So, examining all hooks good compositions and true,

'This book, Rulun-Milla by name, the writer has composed '

The Draydshray appears to have been commenced by the celebrated Hemach 1ry who died in the end of the reign of knowns 7 lb before A D 1174. It was continued by a Jain monk named Leshtype Tilus. Gunce, at Prulliadun Puttun (probably Pallumpoor) and was completed on the day of the 'Deewilee in the year of Vikrum, 1312,' or A D 1256 Lukshince Tiluk Kiu ee as the monk records, made a 'tecka,' or commentary on the work and corrected at Leshage humself deduces his spiritual pedigree from 'Shree Wurdhuman 'Achlarya who travelled about Goozcart in the reign of Shree 'Doorhibh Raj and from whom he was minth in descent The Dayds's ray is so called because the author proposed to limiself two objects—to teach the construction of the Sansert language and to narrate the story of the race of Sidh Raj This double task he attempts in verses, which, though written consecutively, must be read alternately \*

The Prubundh Chinidamunee dates a little later. It was completed at Wurdhumanpoor (the modern Wudwan), on the last day of the bright half of the month of Wyeshik, in the year of Viktum 1361, or a D 1305. The author was Meroctoong Acharya a monk of the Jam convent, at Wudwan. A similar work of the same name or, perhaps, the commencement of the present work was, however, written, as Meroctoong limself records, by Shree Goonchunder Acharya. 'The mind of the 'Pundit,' says the author in his prelude, 'is not satisfied with 'hearing so much of ancient stones. I therefore, in my book, 'the Prubundh Chinidamunee detail the stones of great kings 'of recent times', he adds, in another place, 'though with 'hittle wisdom yet with industry' if

These works have been our principal guides, but they have been illustrated and corroborated by monumental inscriptions, by copper plate deeds, by the relations of Mohummedan his torians, by the poems of Chund Bharot, and by bardie and oral tradition

There is as might be expected, much similarity of character in the works of the Jun monks of Pahlunpoor and Whidwan With them, of course, civil affairs are entirely subordinate to ecclesistical transactions, but, in regard to the latter, as well as the former, they rather content themselves with ancedotes

than attempt a connected relation. The outline which they afford is wholly defective, but not, it may be asserted, untrue for, in almost every case where a comparison is practicable, their statements or allusions are verified or explained by inde pendent authority, and greater research, it is therefore four to assume, would add still more of corroboration Were It possible to discover what portion of the Dryashray was the composition of Hemchunder himself, and how much of this portion has been transmitted without alteration by Leshafte and I uksliniec Tiluk, we should have, in regard to two of the principal reigns the remarks of a contemporary writer. This is, however manifestly impossible, and we must be content to receive these Jain accounts simply as the recorded tradition of the times in which they were written. Regarded even from this point of view, they are by no means destitute of value connect and explain other materials, nay, often supply limits which lead to their discovery, and though their assertions in regard to particular facts, may be fully believed only in as fur us corroborated, it would be wholly unreasonable to refuse creek nee to the general information which they afford in regard to customs, manners institutions tones of thought and feeling, as existing in the times at which they were written, nor will we suppose, may one under-estimate their value, who reflects how little is known of medies at India of the centuries preceding the Mohummedan conquest and how important the relies of that period are towards a right nuderstanding of the Handoo nation in the present time

Of the poems of Chund the Bharot, far more meturesque and interesting as they are, it is necessary to speak with somewhat greater reservation. Chund I is the first in faune of the brethe chrontelers, and his poems are distinguished by all the spees, as well as by all the rugged merits of the close. It is not as a sober marrator that he must be regarded but as the bird of the Choh ins, if not excited with "the red drug, hit," it lesst drink with the wine of war and channish readily. The

<sup>1 [</sup> Chund the Bharot' is usually called Chand Bardal. The original poem of 5000 verses has been expanded to 12,500 [Smith, Larly llet of Index, Juled. p. 387 m.] A cratical edition of the whole is much needed, but the preparation of it would be extremely difficult?

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text is so corrupt as to be sometimes well nigh unintelligible. and even where the sense is clear, the difficulty of distinguishing the original composition under the varnishes with which it has been overlaid is immense -- so great indeed as to produce at times, an almost scepticism in regard to the genuineness of the whole work Bheem Dev II , as we have seen fell, according to Chund's account, by the hand of Prutheer 11 Cholian, while in truth he survived that prince for many years. On other occasions the family names of clins in Goozerat are mentioned in connection with events which necording to all other authorities, occurred centuries before the founders of these rices lived Anachronisms, such as the first mentioned, might be accounted for, without prejudice to the genuineness of the work, by supposing the anxiety of Chund to extol the achieve ments of his king, and his hero of some of those of the second class it might be said, in defence, that the tribes alluded to existed in the time of Chund, though not at the period to which he refers, -but what is to be urged when to take an example, the nchievements of 'the Golil from Perumbh' are celebrated by Chund, and it is found that no Golul occupied Perumbh until nearly a century after the poet's time? We fear it must be admitted, that all is not the work of Chund which passes under his name, and this fact once discovered, It becomes at least very difficult to separate what is genuine from what is spurious, or to refer the latter to any specific period

In the picture of Unhilmara which we receive from the hands of these painters, the prominent figure is, undoubtedly, the sovering. He is supported by the white robot priests of the Jain religion, or by the Binhamineal wateres of the bridge of re-ceinention, beside him stand warrors of Nappoet mee in ringel tunles, such as defended from the Syrom bill the kinghts of the bistard Walham, or, equally gallant in the field, and where fir in conneil, the Wancea Wantreshwer, already in profession puritions of peace, but not yet drained enough of their fier; behalter blood. At the edge of the warlike circle, themselves half warriors, stand the mustrels and the birds, and darther of, ferree only in words a group of precedid cultivators, with their offerings of the fruits of the earth, behind

whom, trusted perforce, and yet feared, their indispensable guards and yet their plunderers, are ranged the bowmen, 'black as kajul,' the wild aborgues of the ravine and of the hill

The sovereign hinself is a stately figure, the scarlet unbrella of royalty is borne above him, the pictured sun glitters in gold behind his head, his necklaces are of voluptious pearls, and his bracelets of sparkling diamonds, yet his is no eleminate form, the sperv and the brand suit well list massive arms, his eye is red with the fire of battle, the shrill sound of the war shell is as familiar to his ears as the deep rolling of the palotail drum, he is a "shielded man," as well as an anounted chief, "a Kishutree's son," no less than the offspring of a queen

For the portraits of the fair we must furn to another cannas There we behold her in the 'swuyumbur mundup' choosing her favored kinglit, or in the marriage half sliming beside him as the Goddess of Love beside her lord. An honored mother, we again behold her guiding the realin of her youthful son, or in his menhood aiding him with her counsel and winning him to works of merey and of religion, or again, also we view hor in another mood, with strangely frenzied eye, supporting in her lop the lifeless form of her lord, while the shriek of the dissonant horn, and the still harsher scream of superstitious madness afflict the ear, while the funeral flame springs flercely upwards, and the thick black smoly pall is spread above, as if to hide the horid sight from heaven

In the annals of a Hindoo society, the subject of land tenures must always be one of fundamental interest. Our authorities, however, were not likely to have made a direct statement upon a matter with which they, no doubt supposed the whole world to be familiar. We gather, incidentally, that the king had a share in the produce, at times he is represented as taking this share directly from the editivators, through agents of his, called 'muntrees' At other times, we are told that the lords of the villages receive a share of the crop from the cultivators, and that the king receives his share from the brids. The country institute described in the state of the crop from the brids. The country institute described in the villages readed 'grown'; the villages were householders—Koutombecks (Konobes), or

husbandmen (Kārshuks), the village head men were Puttkeels (Puttles). The cultivators are exhibited to us employed as in the present day. While the crop is rising, they fence their fields with temporary bedges of thorns, when it is more advanced, they are active in scaring the birds from it. The cultivators' wives, as at present, watching the rice crops on the fields, make the country 10,000 with their songs. A failure of rain produces a default in payment of the king's share, and incarceration of the cultivator is resorted to, to enforce payment. The defaulter resists with obstinacy, and upon principle, and yet morus and secks commiscration like a helpless child. Much trouble and annoyance to both parties is the result, and the matter is finally settled by a court of reference—a state of things, it may be remarked, exactly pamilled to that existing at this day in parts of the country subject to nativo rule.

Ahenations of land were mide by the sovereign principally in favor of religious personages or places of worship. Several instances of this kind are recorded; as, for example, the grants of Sidhpoor and Seelore to the Brahmins, or of Chalâ to the Jains. These alienations are frequently called 'grâs'—a word, perhaps, exclusively appropriated in the time to refigious grants. When Mool Raj builds the Treepooroosh Pråsåd, a temple of Muha Dev, at Unlulward, he assigns 'gras' to the ascetie, its custodian, and when Wag Bhut, the son of Oodayun, ia the reign of Koomar Pal, erects at Wahudpoor, near Palectana, the Jain temple called 'Treebhoowun Pal Vehär' after the father of the king, the subsistence which he assigns in land 'for the Dev's people,' is also called 'gras' 'Trom neglecting to give gris,' says Māgh Pundit, in the court of Bliop, speaking of a Brahmin's poverty, 'the sun of the householder 'sests' The deed itself was called 'sassu'.

Grants of land were also made to members of the royal family—as those of Deythulee and Waghel It is said, too, of Koomár Pal, 'At that tune the Solumblee kang, Emperor of 'the Generous, give to Aling,'the potter, the grant, in writing, of see en limited wilages 'The potter being ashained of his 'descent, his family to this day retain the name of Sugard.' Nothing of this grant is, however, traceable. It is remarkable

that, unless the case of Waghel be considered one, there is no instance of a permanent alienation of land for hereditary military service The fortresses in Goozerat proper are repre sented as held by the king's garrisons, without the intervention of a bironial vassal and of all the Ramoot houses whose chiefsubsequently appear as large land holders and langlets in the country, not any one is asserted even by their own annalists, to have held under grant of the langs of Unhilwara, with the single exception of the Jhalas, who claim to have received their lands from Lurun II the very last prince of the race 'Crown bearing princes however we have seen at the court of Mool Raj, and Munduleshwurs or lords of provinces are elsewhere mentioned | Nahn Dev the husband of Koomer Pal's sister is so described. ond when Oodayun Muntree marches against S coosur, of Soreth he it is said orrives at Wudwan and there collects all the Munduleshwurs' These it would seem, were chiefs of the country there are other Munduleck Rajas mentioned, whose terntones though subject to the sovereigns of Unhilwata were not included in Goozerst Such were the lords of Aboo and Great Mulika Uroon the Prince of the Lonkon , and others

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of the formant, and others. The Samutats of military officers, probably received their pay from the treasury and ranked as did in offer times the officers of the imperial Moghal government of Delhi, according to the number of men they commanded. Sidh Raj it is said, presented to one of his bousehold the Samutahip of one hundred from the dead hose, and, when Koomar Pal went against Ano Raja it is mentioned that there were in the army leaders of twenties and thurthes called Mulas Bluts, and of thousands called Blutt Raja. The greater officers were "Chutra Putees" and "Nobut possessors that is to say they were allowed to use the insignm of the unbriefli and the drums. It is remarkable that so many of the officers possessing light rank and holding independent commands are represented to have been Wanceus such were Jumb the companion of Wun Raja and Supjun his descendant. Moony if the servent of 190 Singht, Ooday un and his sous, and others. Twoong those who served oversenously, and seee, preclosed regarded as surubances. If Tho title Sumata occur frequently in macripages and exceeds.

rather than as vassals, were chiefs from foreign lands—the Princes of Kuleean, the Rathor Sceyojee 'Rajpoots and foot 'soldiers' are spoken of, as if the former were invariably 'soldiers' are spoken of, as if the former were invariably envised their own subjects from injury by foreign invasion or internal disturbance, and to extend their dominions by rendering the surrounding states tributary, to inmitte, in fact, the example of the model king, Vikrum ditya, 'who, overrunning 'a circle of territory in all directions, made the Raj Minduls' his servants' 1. These military expeditions were cilled by the expressive name of 'Verjee Yatr' victory pilgrim-'ages' At times, indeed, wars arose from some more imnediate cause, as when a religious crusade was preached ngainst Grah Ripoo, or when the provocation given by \u03c4 usho-wurm drew upon him the anger of Sidh Raj, but the object to wurm drew upon him the anger of Sidh Raj, but the object to which hostilities were directed appears to have been still the same, and the victor, satisfied that his enemy lind 'taken 'griss in his mouth,' and agreed to pay tribute, did not proceed to a permanent occupation of his territory. A country once overrun, future invisions of it seem to have partaken very largely of the character of those expeditions which were at last known by the name of 'Moolukgeeree' Conquest meant the nequisition of a right to share in the yearly land revinue—a constantly recurring claim, which, as it was enforced against the cultivators at home by duries of their persons, so was it against foreign princes by military incords upon their territories. Such appears to have been the case as early as the times when Jye Sheker was subjected to the introds of King times when Jye Sheker was subjected to the inroads of King times when Jy Sheker was subjected to the induction of ways Bhoower, or when, to facilitate the collection of his dides by the officers deputed for that purpose, Wan R I, the young prince of the country, was appointed his 'Selbirut' by the King of Kulecin The tradition that Goozent belonged, as a Aming of Kutechi. The tradition that Goozent belonged, as a tributary province, to the sovereigns could of the God very, continued apparently during the entire sway of the Chowra-durinsts, and as late as the invasion by Burn, the general of Tulip Raji, in the reign of the first of the Solimkhic Luigs Subsequently Kutch, Soreth, the northern Konkun, Walwi, Jhalor, and other countries were overrun by the descendants

of Wun Raj, in numerous expeditions, though not, it would appear, permanently occupied. Though Grah Ripoo was subdued by Mool Raj, and Lakha slam by him, yet the Jhareja and Yadoo dynasties were by no means extinguished, though Yushowurm was vanquished, and Dhâr taken by Jye Singh, yet Urjoon Dev, of Malwa not m'uny years after, ravaged Goozerat, and though the banners of Unitiwara were displayed vactoriously in 'the country of a hundred thousand towns,' yet the kings of Ujinere continued to be dangerous rivals of the house of Wun Raj, until that latest time when Choh us and Solunkhees alike fell before the Mahummedan invader

Solunkhees alike fell before the Mohummedan invader
At the courts of their more powerful neighbours, the kings
of Unfulwara were represented by accredited diplomatic agents
called 'Sandhee Vigraheck,' or makers of peace and war,
whose duty it was to keep them informed of foreign influrs—a
task performed also in another manner by persons called
'Sthin Pooroosh,' men of the country, or spies, who were
probably unrecognised by their employers
In addition to the land revenue, the kings of Unfulwars

the dudition to the man revenue, the sings of Chanward levied transit duties, 'dan,' upon goods conveyed through the country', and they also exacted from religious pilgrims a tax culled 'hur'. Of the affairs of navigation and commerce the culled 'hur' Of the affairs of navigation and commerce little is said. Ships are, however, mentioned, sea traders and pirites, and merchants, 'yupusharee' are spoken of, apparently possessed of great wealth for it is said that the trader who had amassed the sum of money which entitled limit to that distinction was allowed to ruse upon his house 'the ten million hanner'. In the reign of Yog Rig, a foreign ling ships laden with horses clephants, and other eargo are driven into the port of Someshaur Puttun. In Sidh Raj is time, sea traders, 'Sanyatreek.' import madder, concealing their gold among the briles from fevr of pirates. The kings of Unhilwara held luaritime possessions in the northern Konkun as well as in Goozerit itself and the pennisula. Their ports of Stumbh teerth and Bhrigoopoor are well known at Cambay and Broach, Soory apoor may be Surrit, and Gundaha is probably Gundevee Beyt, Dwarks, Dee Puttun, Nhowa Gopnath, and others, studded the coast of Soorashtra. The two neveralent reherons, the Jana and the Brahmuncal,

The two prevalent reheions, the Jam and the Brahminical,

were continually opposed to each other, and gained in turns the mastery The former was powerful in the reign of the first sovereign, probably owing, in a great degree, to its protection of the youth of the king, and to the influence of the queen mother, who was a convert to its doctrines. Wun Rai and his successors however, professed the faith of Shiva until the days when Sidh Ray bstened to and Koomar Pal adopted, the doctrines of Urbant. From that period until the times at which we are arrived, with the short interval of the reign of Une Pal the Jam religion held the ascendancy, and num- bered the sovereign among its professors. Their controversies, though butter in the extreme, appear to have been conducted with much state and order, and the savereign, being n Hindoo, sat himself as president of the rebeings synod. Sidh R ii. no we have seen. Shaivite, or more probably 'liberal,' as he was, being nevertheless the judge between branches of the heretical sect

Of the places to which pilgrimage was made, the most cele brated were the great shrines of Shiva and Vislingo, at Soni nath and Dwarks The temples of Umbajec at Ar 1500r, and of Kaleeka at Champaner, were also in existence, and the some deity, under the name of Hinglaz, passessed a celebrated shrine at Null Bowlee, but of the local goddesses, now so numerous, no mention occurs The Jain 'teerths,' or spered places of Shutroonlye and Girnar, have been ulluded to Sunkheshur, on the borders of the Runn of Kutch, was probably coeval with these, and had been restored in the time of Mercotoong Achiery, who mentions it under the name of Shunkhpoor Jain teerths existed also at Cambra and Laivee, on opposite banks of the Myhee, and at Gundhir on the Dhadur Mount Aboo received a Jun temple in the reign of Bleem Dev I. and Koomur Pal installed Shree Uncernith upon the not far distant bull of Taring i

The sacrel rivers were numerous, from virgin Suruswitce's bright but stender stream to the might flood of the unich adored Nerbudal. The Taptee, the Whee, the Subtermitee, and many streams of lesser note, were studded with holy places, and celebrated in street Windatmas.

Of domestic affairs we are permitted but an occasional

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ghmpse. The king's slumbers are broken in the morning by the sound of the royal drum and couch shell. He rises and goes forth to exercise his horse. His pulice is in a citadel called the Ray Patheeka which contains also the other royal buildings It is ornamented with 'keerttee sthumbbs' trum. plial pillars A gate called 'the clock door (ghutheeka) opens into the city, and fronting it in the main street is the 'treepolya,' or barrier of three doors. In the day time the king gives audience mace bearers keep the door of the court, and admit or reject visitors the Yook Raja or heir apparent, is beside the monarch, and the Munduleshwurs and Samunts surround him The Muntree Ray or Prudhan, is also there with his companions, sagely counselling economy, and ever ready in the production of written authority, and precedent not to be disregarded Business despatched, the Plindits or men of learning, are called m with their dream hterature and pompous splitting of grammatical hairs, or, perhaps-more welcome guest-a wandering bard or 'portrait printer' is introduced with old world stories of Ram and of Vibbeeshun or with tales of fresher fragrance, pointing out a cyposure for every imagina tion in the beauty of some foreign fair nor is the courtezan excluded, she of the smart saying famed for the much valued cleverness which is gained in 'the world'-who when the learned fail, is ever ready to cut the Gordian knot of solemn question with the sliaro blade of her repartee for

'The sight of foreign lands , the possession of a Pundit for 'a friend, a couriezan access to the royal court patient 'study of the Shastras, the roots of eleverness are these five ?

The king appears in public mounted on an elephant or borne in the litter called 'sookhasun On great days the shops, which line the streets through which he passes are adorned In the evening after wotship and waving of lamps before the idol, he retires to an upper chamber called 'chun dra shala, where his repost is served. It includes we may be sure animal food and wine for we have beheld Samunt Singh in his fatal fit of intextestion and have seen the virtuous absti nence from flesh practised by Koomar Pal as a convert to the faith of the Teerthunkers The meal finished, his body is

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expense, and to have been placed within the means of wealthy persons only On another occasion, the same monrich behold ing a natuk given 'at Shiva's temple' by a merclinat, is described as revolving in his mind the probable amount which his unwitting host right be compelled to contribute lowards firmfalling forth an army agunst Malwa

Neither Merootoong nor the author of the Daudshray furrestrict activizions not the author of the Declashraj fur-nishes us with any account of the architecture, either private or public, of the times to which his work refers. The following description of the capital itself is, however, to be found in the description of the explaints as is nower; to be found in the Knowler Pall Churitira "Unhalpoor was twelve coss in circuit, "within which were many temples and colleges, eighty four "squares, eighty four market places, with mints for gold and silver com Lach class had its separate quarter, as had 'each description of merchandise—elephants' teeth, silks, purples, diamonds, pearls, de de , each had its separate square There was one market place for money changers . one for perfumes and unquents, one for physicians, one for artizans, one for goldsmiths and another for silversmiths, there were distinct quarters for navigators, for bards, and for genealogists. The eigliteen "wurun" inhabited the city, all were happy together The palace grouned with a multitude of separate buildings—for the armory, for elephants, for horses and chariots, for the public accountants and officers of state Each kind of goods had its separate custom house, where the duties of export import, and sale were collected where the duties of export import, and sale were collected—
ins for spices, fruits, drugs camphors, metals, and every
'thing costly of home or foreign growth. It is a place of
'universal commerce. The daily amount of duties so one lath
'of tunkins. If you not, for water they give you milk. There
'are many Jain temples, and on the banks of a lake is a
'shinne to Schesling Muhd Der. The population delights to
'saunter amidst the groves of champles, palms, rose-apples,
'sandal trees, mangoes, &e., with every variegated ereeper,
'and fountains whose waters are umruf. Here discussions
'take place on the Veds, currying instruction to the instener
'There is no want of Jain priests, or of merchants true to
'their word, and 'shillyd' in commerce, and shees are many schools for teaching grammar Unhilwara is a sea of human

beings If you can measure the waters of the ocean, then 'you may attempt to count the number of souls The army is ' numerous, nor is there any lack of bell bearing elephants,' 1 Of all this splendour at is melancholy to relate, hardly a

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vestige remains The relics of Unhilwara lie in a flat country within and around the walls of the modern city of Puttun, but like those of Wullubheepoor, they are discovered only by excavation Chiselled marble however, instead of Babylonish brick, forms the debris of the capital of Wun Rai It was brought probably in part at least, from the hills of Arasoor, whose blue outline may be beheld on the horizon of this scene of sandy desolation. A portion still remains of the well which was constructed by the Queen of Bleem Dev I , and the site of the splendid reservoir of Sidh Raj is indicated at a distance by an octagonal Moslem tomb, which now occupies a mound in its centre With the rest, six centuries and the fury of the Mohummedans have done their work That 'wluch Cam byses or time liath spared, moreover, 'avance now con 'sumeth,' and the poor cold ashes of Unhilwara are sold for

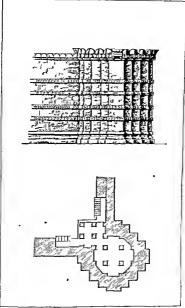
a pitiful gain by her vulgar Mahratta lords, ignorant as they are alike of her glory and of their own dishonor Of the domestic edifices of the purely Hindoo times we can form but a general idea, founded upon a view of the structures > employed by succeeding generations. The palace of the prince has passed away as completely as the cottage of the peasant, but of the splendors of public architecture we have the paipable

evidence of existing remains, and we may with little effort

and with complete certainty picture to ourselves, in their per fect state, the wells, the tanks, the trumphal arches, the temples, and the fortresses of the sovereigns of Unhilpoor Of these relies, the most interesting perhaps are the sister fortresses of Dubhoee and Junjoowara They are very similar in construction as well as in extent, but the latter may be selected for description, both as being more regular in plan, and as having, from its unexposed position, suffered less of

murs Junjoowara forms an exact square, of which caeli side measures in length about eight hundred vards The walls

1 I ide Tod s Western Ind a, pp 1.6-8



PLAN AND ELEVATION OF CORNER TOWER OF THE FORTRESS OF JUNJOOWARA

which enclose this space are of solid mason work, and rise about fifty feet in height 1 In the centre of each side is a large rateway, the platform above which is supported by rows of brackets projected beyond each other until they nearly meet at the top, and forming a substitute for an arch In the thickness of the wall these bracketted doorways are six times repeated, and upon them is laid a firt stone roof, a construction which was long employed even after the time when the arch, with its facility for vaulted ecilings had been introduced by the Mohummedans Ateach corner of the fortress is a tower, square in general plan, but broken into the peculiar form in which the Hindoo nrelifect delights (see Fig. 1), four rectangular has tions inters ene between each corner tower and central gateway The walls are throughout ornamented with sculptured hornzontal bands repeated at Intervals, and are completed by semi circular 'kangras' or battlements, screening the platformed way along which the warders passed. The gateways themselves are covered with a profusion of sculptured ornament. which the nrt of photography alone can adequately represent Within the walls immediately opposite to, and not for removed from the southern gateway, is a circular or multilaterol reseryour, about three hundred varies in diameter, the 'ghit,' ar flight of descending steps surrounding which is broken at regular intervals by paved road ways, enabling cattle and wheeled carriages to approach the waters of the tank | Each road way is ornamented with two payshons, terminating in pyramidal roofs Beside the tank is n 'bowlee,' or well, of the peculiar character which we shall presently describe. Of this fortress the four gateways, in different stages of decay, still remain,

1 The following opinion, extracted from an article upon the defence of Sebastopol in the number of the United Service Journal for November. 18,5, which has been attributed to Sir John Burgoyne, may aid the reader in estimating the value, in their own day, of the fortifications of Junicowara

One of the principal ingredients in defensive works is an obstacle to the anproach of the assadants, and the best obstacle is a wall or vertical face to be surmounted If this exceeds therty feet in height, it becomes very 'formidable indeed, an escalade (which, while the wall is entire, is the only resource) is the most desperate of military undertakings, and never 'succeeds but by absolute surprise, or from very great weakness on the s de of the defenders

and the wall which connects two of these with a corner bistion is tolerably perfect. The square space thus indicated forming about a fourth part of the area of the fortress in its original state, has been re-enclosed by a wall of very inferior character, strengthened with circular bastions and pierced by arched gate ways. This portion is occupied by a modern town belonging to Koolee chieftains—but the buildings which were enclosed within the original circumvallation have wholly persisted and given place to a rank jungle. We must not omit to state that in numerous parts of the ancient work is found the inscription 'Mithiu Shree Oodul supposed to indicate that Ooday an Muntree was the minister employed in the direction of the work.

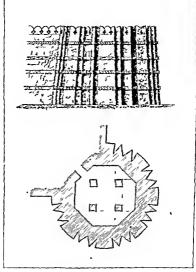
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Dubbase is as we have said very similar, both in form and extent to Junioowara It is less regular in form two of its sides meeting in a sharp angle and exceeding the others in length. The shorter sides extend about eight hundred and the longer about one thousand yards The walls are somewhat lower than and three of the gates not quite so magnificent as those of Junioowara but this inferiority is redeemed by the fourth called the Gate of Diamonds which is more elaborate in design and far superior in size One of the corner towers of Dubhoee exhibits so much singularity of plan as to deserve representation (see Fig 2) It will be observed that the walls of the tower slope nawards Another remarkable feature in this fortification is the colonnade which follows (on the inside) the line of the walls and supports a platform several feet in breadth thus forming a lengthened covered portico which must have afforded invaluable shelter for a Hindoo garrison 1 A reservoir of irregular shape is also contained within the encincture of Dubbnee

The fortresses we have described at is necessary to recollect, were but frontier military positions probably as far surpassed in splendor as in extent by Dholka and other towns of the second class while these in turn were outshone by the marble adorned metropolis of Unhipsor

Of the temples which still remain we may mention first the

 $<sup>^1</sup>$  The author of Or ertal Memoirs compares this coloniade to the port coes in front of the barracks at Pompe: Vide vol 11 p 3°, ong edit [1813]



PLAN AND LLEVATION OF CORNER TOWER OF THE FORTRESS OF DUBHOLE

Rooder Wals of Sidhpoor 1 It was a very large edifice of the usual form, and apparently three stones in height. The mundup, or aute-chamber, was square externally; but the columns were so arranged as to admit of an easy transition into the octagonal form within. In the centre of three sides projected two storied porticoes, called 'roop chorees ,' and on the fourth was the adytum, a most massive structure rising tower like to the extreme height of the central building, and then mounting beyond it into a 'shikur,' or spire Two of the roop chorees deprived of their pyramidal roofs, and otherwise in a mutilated state, and part of the frontispiece to the advium. remain (See Fig 3)

On either side stood a 'keerttee stumbh,' or triumphal pillar, one of which exists in a nearly perfect state. It consists of two richly adorned columns supporting an entablature and sculptured pediment Brackets, formed of the heads of marine monsters, project from the columns at about two thirds of their height. From the brackets springs a delicately fretted nrch called 'torun,' or garland, which is in the centre, touched, as it were but at a tangent, by the nrelutrave Thus frontis piece, which is about thurty five feet in height, is covered, from the ground to the apex, with the most elaborate sculpture (See Fig 4)

The principal shrine which we have described, and which fronted the Suruswatee, stood in the centre of an extensive court Three large gate houses, opposite to the three porticoes of the temple, gave access to the outside, that in the front opening upon a terrace and flight of descending steps, which were continued for a considerable distance along the banks of the sacred stream The enclosing wall of the courtyard was formed by numerous lesser shrines, each surmounted by a spire, three of which, occupying the central position in rear of the ndytum, still remain, and have been converted into a Mohum medan mosque

The temple at Modhevra affords us an example of a shrine of somewhat different character 2 It rose to the height of one

<sup>1 [</sup>See Burgess, The Architectural Antiquit es of Northern Gujant (vol. 1x Arch S Western Ind a, 1993) chapter vs, Siddhapur ]

1 [The antiquities of Modhern are described by Burgess, op cut,

story only, and consisted of an adytum, a closed mundup attached to it, and an open mundup separated from the rest of the edifice. The spire has fallen and the domes are no longer in existence, but the remainder of the building is nearly com plete although indentations are visible upon some of the columns, such as might have been made in wood by sharp weapons, to which the Mohummedans point as marks of the swords of the Islamite saints The extreme length is about one hundred and fifty feet and the breadth fifty On either side of the temple, and before it, are the remains of triumphal arches similar to those of Sidlinoor

A flight of steps commencing at the keerttee stumbh, in front of the temple, descends between handsome piers to a 'koond' or reservoir The koond covers an area nearly four times as large as that of the temple itself

The monotonous appearance of the steps is relieved by small melied shrines placed chequer wise, and by larger shrines, ter minating in spires, which rise in the centre of three of the sides Around the koond may be traced the remains of other structures, but their exact character it is now impossible to determine The detrehed open mundup of the temple is now known under the name of 'Sceta's Choree,' 1 or marriage hall, and the reservoir (now called the Ram Koond) is a celebrated place of pilgrimage for Vaishnavite asceties (See Fig 5)

At Waghel is a temple similar in style to those which have been described, but of smaller dimensions. It consists of a single open mundup, one story in height, with pyramidal roof, three porticoes and an adytum surmounted by a spire

Reservoirs, such as that at Modheyra, are to be met with at Seehore and other places They were probably always attached, like the Ram Koond, to an adjacent temple, but the shrines have, for the most part, perished A curious com bination of four small koonds which, with a circular well in

chapter vii The same volume deals with Anahilayada (Unhilwara or

chapter via Thie some volume clean with ABBallayasa (Unitures to Unihipoor), Yadangar, and many other localities ]

There is a sunis detached porch in front of the temple at Barolli Ydd Fergusson's Hand Book of Architecture, vol., p. 112, and Tod a Annals of Edystham, un, 1765 The porch of Barolli is also called a manings hall and tradition assigns at to the Papotone bride of a Prince of the Hoons (Hunas]

the centre form a Greck cross, is to be found at Lothesur, not far from Modhevra

The usual form of tank was the multilateral, or almost circular, of which we have seen an instance at Junjoowara Similar reservoirs occur at Moonipoor, Syela and many other similar reservoirs occur as mornipoor, system and many occur places, some of them attening a diameter of nearly seven lundred yards. The Subusra Ling, at Unbilpoor, was pro bably of this class, and, judging from what is still truccible, of the largest dimensions. It was surrounded by numerous small shrines, and it is not incredible that these approximated to the number of one thousand Near Gogo in the peninsula, are the remains of a rectangular, or nearly square, reservoir, which is attributed to Sidh Ru, and called 'the Soneyreea tank. Of the two celebrated reservoirs which are believed to have been constructed during the regency of My enul Devec, the mother of Jye Singh—a period profife in splendid works of arclutecture—the Mulay, namely, at Dholka, and the Monsur at Veerumgam, the latter requires a particular description It is irregular in shape, and is popularly considered to have been constructed in unitation of the form of the coach shell the Hindoo war trumpet The usual 'ghat,' or flight of steps, surrounds the whole, in this instance ornamented by a multi tude of small spire covered shrines (many now wanting) which are supposed to have equalled in number the days of the year, and which in reality were more than three hundred. The shrines on one side of the tank are furnished with a pedestal for an image . those on the other side with a circular 'jula di ur,' or basin It is supposed that the former were consecrated to Shree Krishn and the latter to Muha Dev The water, collected from the surrounding country, passes, first of all, into a deep octagonal koond, where it leaves the sediment which it has collected. The koond is faced with stone, and ornamented on each side with a niche containing a figure sculptured in bold reher the water passes by a chan nel, lined with masonry, into the tunnel through which it enters the tank. The tunnel is divided into three cybriders, and upon the terrace which covers it is placed a large pavilion with gyramidal and. This huiding has been assured in Mahratta times, and, one side of it having been built up, has

been dedicated as a temple to Mata Boucherajee. The sur rounding ghat is, in several places, interrupted by roadways, which descend to the water sedge. On either hand of one of these is a larger temple, formed of a mundup with a double adytum and spire (see Fig. 6) and in the corresponding position, on the other side of the tank, is a flat roofed colonnade

Of the wells of this period, there remain in different parts of the country, examples of two kinds Some are large circular wells of ordinary construction, but containing galleried apartments, others are more properly described as 'ways' or 'bowlees' The way (in Sanscrit, wapceka) is a large edifice, of a picturesque and stately, as well as peculiar, character Above the level of the ground a row of four or five open pavilions, at regular distances from each other, usually square on the extenor, but sometimes, in the larger examples, passing into the octagonal form within, is alone visible, the roofs are supported on columns, and are in the structures of the Hindoo times, pyramidal in form The entrance to the way is by one of the end pavilions, thence a flight of steps descends to a landing immediately under the second dome which is now seen to be supported by two rows of columns, one over the other A second flight of steps continues the descent to a similar landing under the third paython, where the screen is found to be three columns in height. In this manner the descent continues stage by stage, the number of the columns increasing at each pavibon, until the level of the water is at last reached The last flight of steps frequently conducts to an octagonal structure, in this position necessarily several stories high and containing a gallery at each story It is covered by the terminating dome, and is the most adorned portion of the way. The structure, which is sometimes eighty yards in length, invariably ter minates in a circular well

The most interesting relie of this nature is the way, called the Rauce s,' at Unbalpoor, of which, however, but little has been preserved. Others are to be found in many parts of Goozent and Soreth, in vanous stages of preservation. Their is one remarkable one, of uncertain date, but probably, from its urclutecture, as old as the days when the dynasty of Still Ray ruled, near the city of Almedablad. It is called Matia 'Bhuwanee's 'nd is popularly attributed to the five Pandurs We have mentioned a way within the fortress of Junjoowara, there are Hindoo ways also at Wudwan both within and without the walls, and in other places too numerous to mention

The reservoirs, both wells and tanks, which we have desembed, were constructed, with the same general objects, ' for the thirst suffering mortals from the four points of the heavens, for animals and for birds, that eighty four lakhs of 'living creatures' might enjoy them They are to be found commonly in localities which suffer much from drought-in Puttun wars for example, stigmstized by Ranik Devce as the place where animalculæ die for want of water, or in positions where much traffic occurs—at the gates of cities or nt cross roads They were works of religious ment also , for it is said. than the virtue of building the wall of 2 city, greater by ten thousand times is the virtue of constructing a place of water,'
they were offered as krishin gifts', \* they were dedicated to Doorga, 'she who is named Koonduleenee, who is in form as a Doorga, 'she who is named Roopanicenee, who is in John as a 'well', or to Wuroon, the god of water, 'the witness of 'virtuous actions'.' They were built, to ate another authority, 'for the uplifting from Nuruk (hell) of one hundred and one or the upstrong not a value, then you on manner and one ancestors, for the uncrease of hereditary fame, for the increase of sons and sons' sons, for the enjoyment of Swerga (Para' dise) during as long a period as the sun and moon shall 'endure'. The ways like the koonds, were usually, if not conduct. universally, attached to temples, the tanks were consecrated by the symbols of Muha Dev himself which encircled them. their waters were sacred presented already in offering to Shiva The King of Benares, we are told by Merootoong, after enquiring of the Sandhee Vigraheek of Sidh Raj 'the fashion of the temples, wells, and other water reservoirs of Unhilpoor,' made it a subject of reproach that 'the water of the Sulusra 'Ling tank was Shiv Nirmalya,' and unfit for use' The

<sup>1</sup> This title is given to Wuroon because gifts are made, and other virtuous actions performed, by the side of a river or at the edge of a tank or other water. In the ceremony called Cloudlod, or hol, persons present a handful of water as a sign of the ratification of a gift. <sup>1</sup> de p. 108, and

Anything offered to Shiva is so called und may not be taken again by the offerer, or devoted to a secular purpose.

ambassador asked in reply, 'Whence, then, do the people of 'Benares procure water?' and, receiving for answer that it was from the Canges, rejoined that if dedication to Shiva were a fault, it was one surely attaching equally to the sacred river which flowed from the forehead of the god That these reser voirs were not intended for irrigation would, we think, sufficiently appear from their construction, and from the positions in which we find them, did we possess no knowledge but such as might be thence gathered of the purposes of their founders

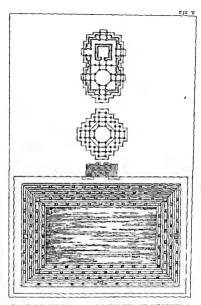
founders

Such, then, are some of the relies of the kings of Unhilpoor. Their greatest and most enduring monument is, however, to be found in the fact, that, surpassing the boast of Augustus, they found their country a waste, and left it a land flowing with milk and honey. The contrast is striking, but the general result cannot be doubted, however difficult may be the task of tracing the steps which intervened. At the time when the Chowra dynasty, under Wun Raj, first established itself at Unhilwara, the country of Goozerat was destitute of any other inhabitants than the wild aborigunal tribes. Williublee had fallen, perhaps not long before, and Cambay, Broach, and other cities on the coast retained somewhat of their prospenty. In land, even as far northwards as the borders of the salt lake which separated Soreth from Goojur rashtra, the lium of peopled cities might have been heard,

Wulleh and Wudwan, Puttun city was afterwards founded

But from Umba Bhuwanee to the embouchure of the Sabhermutee river, from the hills which form the barrier of Malwa to the fluts about the Runn of Kutch (except where Shunkhpoor, Punchasur, and, perhaps, a few small towns in their vicinity, sheltered on the edge of the desert, a remnint from the city of Kunuk Sen), the dominon of the beasts of prey was disputed only by men who were bittle less the children of the forest than themselves? In the reagn of the list of the Solunkhee princes, ou the contrary, we behold the same tract of country united

¹ There are faint traditions, it is true, of the residence of Brahmins at Kaira and Wurnugger



PLAN OF TEMPLE AND RESERVOIR AT MODHEYRA

under one strong government, studded with wealthy townslups, adorned with populous cities, fenced with strong fortresses. The temple lifts its emulous spire above the drik foliage of the grove out topped as yet but by the rattling palm, shrine bordered tanks and galleried nells, right roy ally devised, are seen in spots moistened of old only by the showers of the monsoon, and strings of camels laden with merchandise, or calvileades of pilgrams furnished with rich offerings, lividly disturb—so familiar has their appearance now become—the antelope herds which formerly roamed alone over the tenantiess plains

The tale of Unhilwara's grandeur has been told, there remains now that of her decay and desolution, yet shall we perceive that her glorious morning shines no less brightly in contrast with the fitful, stormy day by which it is succeeded, than first it shone when chasing away the sable clouds of the preceding night This fact, at least, we cannot fail to recognize . though, beholding Ahmed like Wun Ray, the founder of a new and brilliant dynasts , though observing his grandson. Mah mood, while he inscribes upon the rolls of fame a title almost as glorious as that of the Lion of Unhilpoor , though viewing the banners of Goozerat, borne by these and other nances victo nously abroad-that never was she for one hour unwounded by domestic strife, from that day on which the sceptre was struck from the hand of Bheem Dev II . to the long distant period when Raipoot, Moslem, and Mahratta at length agreed to sheathe their swords, and to repose for the just arbitrement of their quarrels on the power, the wisdom, and the faith of the 'sea dwelling stranger '

## CHAPTER XIV

THE WÂGHELAS—TEJ PÅL AND WUSTOO PÅL—MOUNT ABOO—THE PURVÂRS OF CHUNDRÂWUTEE

Luwun Prusad, the son of the Sâmunt Anâl. Solunkhee, and of whose birth mention has been made in the history of the reign of Koomár Pâl, is desembed by Merootoong as 'the minister of Shree Bheem.' He possessed Wäßiel, and probably also Dhuwulgruh, or Dholka, in town which remained in the hands of his descendants until a late period. Luwun Prusâd martied Mudun Râgnee, and had by her a son, Yeer Dhuwullenthe Veer Wäßiela, or Veer Dhuwullung, of Chund Bhârot. The names of Yeer Dhuwul, and of his father, and grandfather, are mentioned in the Inscription on the temple, erected by Tej Pâl, upon Mount Aboo, dated A.D. 1231; and in a second inscription in the same shrine, Veer Dhiwul sedescribed under the titles of Minhâ Muduleshwur and Rânâ.

Merootoong relates that Mudun Râgnee left the house of her husband, taking the child Veer Dhuwul with her, and went to live with Dev Raja Putkeel, the husband of her deceased sister; but that Veer Dhuwul, on attaining years of discretion, returned to the house of his father. The names of several of his cousins, as Sângun, Châmoond, and Raja, are mentioned as 'possessors of countries and towns;' and of Veer Dhuwul it is said that he received a considerable territory from his father, to which he made additions by conquest. 'The twice-born Châlud Sucheev' was his minister; and the brothers, Teg Pâl and Wustoo Pâl, were also employed hy him.

It is probable that after the death of Bheem, Veer Dhuwul Waghela was the most powerful of the chieftains of Goozent, if, indeed, he did not possess the royal rank which was certainly possessed by his successors. The few circumstances of a political character mentioned by Merootoong as having occurred during the time of Veer Dhuwul, would, however, convey the impression that a powerful central authority was

BLEVATION OF ONE OI THE DOUBLE FENFLES AT THE MONSUR TANK

gorge, in which a l-madful of stout hearts might stand against a host,—or a group of quiet grain carriers, with piled up steks and grazing cattle, occupies some lovely wild spot in the heart of the defile, where the crystal stream expands into a little turf bordered pool. By and bye the hills slope away into a level valley, which though more or less sandy, exhibits many fertile spots, producing abundant crops of grain with little villages here and there, and rivulets flowing from the moun tains that in the distance raise in front and rear their gigantic forms. Majestic Aboo, shrouded in its cloak of mist, now engrosses every thought, its varying outline filling the imagination with a thousand suggestive forms intil a near view is at last obtained of its precipitous face,—its dark recesses lined with forest and underwood, and streaked with many a silver stream—its diverging shoulders pusified majestically forwards in their garb of sable, vanegated, as the sun rises towards his merdian, with tints of brightest gold.

Over one of these spurs a path may be seen from the village of Girwur, winding like a thread upon the mountain's side, now rising and again sinking almost to its former level Through a tluck and tangled forest it pursues its lengthened ascent to a small spot of level ground, below an almost per pendicular scarp, where, amidst a grove of magnificent foliage, is embowered the shrine of Vusilistik Moonee. The traveller who desires protection from the heat of the sun, rests here in a little garden filled with the strongly perfumed flowering shrubs that are natives of the mountain among which the yellow kewurn is conspicuous, and sight and smell thus regaled, has sense of hearing is not less pleasingly entertuned with the melodious murmaring of the waters which, pouring forth through a cow's mouth sculptured in the rock, are received into an excavated basin beneath it

The temple of the Moonee is a small and unimportant edifice, sufficient to contain a black marble figure of the sage who, from the fire foundrun of Uchuleshwur, called the ancestors of the Rajpoot tribes. The deep rolling royal drum at morning, and day, and evening, sounds before Vishishit, and contributes not a little to the effect of the gorgeous scenery which is filled with its sonorous tones. There is also a brass figure

CHAP, NIV

here of the martial here of Aboogurh, 'the terror of the ' Danooj,' Dharawursh the Purm ir, who is represented in the act of supplication to the sage, the creator of his race.

I'rom the shrine of Wushisht Monnee the ascent is continued by a long flight of steps cut in the living rock, which conduct at length to the level of the plans of Aboo Armed at this spot, the traveller may well funcy lumself to have reached a new world-an island floating in the air The table land upon which he now stands is walled on all sides by abrupt and lofty chiffs, similar to those which he has ascended . it nossesses an area of several miles : contains villages and hamlets . is ornamented by a lake and by more than one rivulet of water, and wears a coronet of mountain peaks, of which the lighest is that called, from a little shrine that occupies it, 'The Saint's 'Pinnacle,' and the most remarkable, that which is crowned by 'the fortress that cannot be shaken,' the renowned Uchulgurh

The country between the shrine of Wushisht and Dailward is thus pleasingly described by the annalist of Raipootana ! 'This excursion revealed to me by far the most interesting portion of the table land of Aboo There is more of culti-'vation, the inhabitants are more numerous, the streams and 'foliage more abundant, here and there a verdant carpet

decked the ground, while some new wonder, natural or arti-ficial, appeared at every step The kamene, as usual unseen, 'nttered its welcome note, and the strong clear voice of the

blackbird issued from a dark coppies, whence stole a limpid brook Every patch where com could grow was diligently

'tilled, and in this short space I passed four of the twelve 'hamlets of Aboo These were in harmony with the scene;

the habitations neat and comfortable, circular in form like 'wigwams, and coated with elay, washed with a light other

'colour. On the margin of each running brook was the aret, or Egyptian wheel for irrigation, and, as the water hes close to the surface, the excavations were not required to be deep

'The boundaries of these arable fields, chiefly of the prickly 'theor, or cactus, were clustered with the white dog rose, here

See for the extracts here made, Colonel Tod's Truvels in Western

India, chaps v and vi.

'called hhoosa with which was intermingled the lind called ' seott (sacred to Seo or Siva) much cultivated in the gardens of India The pomegranate was literally growing out of a ' knoll of granite, where there was searcely any soil beyond the decomposed surface of the rock The apricot or necta 'rine appeared occasionally covered with fruit but being yet 'quite green it seems probable that it will never ripen 'They also brought grapes which from their size, I should have deemed cultivated These, as well as the citron, which 'I did not see, but which they pointed out in a deep valley, are claimed amongst the indigenous products of Aboo ' mango was abundant, and a rich and elegant parasite, with 'a beautiful pendant blue and white flower, resembling the 'lobelia, found root in its moss covered branches ' parasite is called ambairi( from amba, mango) by the moun taineers, with whom it appeared to be an especial favourite, as I observed that, whenever it grew within reach it was ' plucked and "wreath'd in their dark locks" and their turbans 'The trees generally, from their extreme humidity, are covered with a vesture of grass and moss, and at Uchulgurh the lofty caroor, or date tree, was coated to the uppermost branch It is from this deposit that the parasites spring Of flowers there was a profusion, amongst them were the ' chaméli or jasnune, and all the varieties of the balsam, as 'eommon as thistles The golden chumpa, the largest of the 'flowering trees, rarely met with in the plains, and which, hike the aloe, is said to flower but once in a century, was ' seen at every hundred yards laden with blossoms and filling the air with perfume In short, it was-

'A blending of all beaut es, streams and dells,

Fruit, foliage, crag, wood, corn field, mountain, vine, And chiefless castles, breathing stern farewells

From gray, but leafy walls, where Rum greenly dwells'

The Nukhee tulav is a picturesque lake studded with folinge covered islands, from anong which frequent palm trees that their swaying heads, and surrounded by rocks wooded to the margin. When Colonel Tod saw it, 'the water fowls kimmed its surface, unheeding and unheeded by man, for 'on this sacred hill neither the fowler's guin nor fisher's net is

'known, "thou shalt not kill 'being the supreme command, 'and the penalty of disobedience, death' The lake of Aboo his however since that time been gradually surrounded by European residences a burnet for convalescent soldiers has been erected in its vicinity, and a Christian church disputes with the shrines of Adeenath and Uchuleshwur the possession of the sacred hill

CHAP VIV

Near the Nukhee-tulay, a broad and well constructed footway affords easy access to Mount Aboo from the village of Unadura at its foot, and the neighbouring contonment of Deesa

Dailwara, or the region of temples, is near the Nukhee tulâx It contains other shrines besides the two principal ones founded by Tej Pal and Vecmul Sha but these are both the most ancent and the most magnificent. The temple of Vecmul Sha was founded, as we have seen, in A D 1031, before which time no Jain edifice appears to have existed on the sacred mountain Anything more than the most general description of these celebrated shrines is unnecessary in this place 1 They are not remarkable for size or for their external appearance, but internally they are flushed with all that elaborate elegance but internally they are finished with all that elaborate elegance which is usually supposed to belong only to the art of the goldsmith. The principal feature in each is the usual octa-gonal dome, forming a vestibule to the adytum, wherein the objects of worship are enshrined, and around which is a columned pensityle roofed with numerous domes. The whole edifice is of white marble and the sculptured ornaments with edifice is of white marble and the sculptured ornaments with which every part of the surface is covered are so finely clu-selled, as to suggest the idea that they have been moulded of wax, the semi transparent edges almost realizing by their hardly perceptible thickness the mathematician a definition of a line. The pendant which hangs from the centre of the dome of the temple of Tcy Pal is particularly translable, and rivets the attention of every visite. As Colonel Tod justly remarks the delineation of it defices the pen, and would tax to the 'utmost the pencil of the most patient artist,' and he is secure

<sup>&</sup>lt;sup>1</sup> They are described in Fergusson a Handbook of Architecture, vol. 1, p. 69, et seq., and illustrations of them given. See also Picturesque Illustrations of Ancient Architecture in Hindbooksen, by the same author \* vol. 1.

in assetting, that no ornament of the most florid style of gothic architecture can be compared with it in richness. It appears 'like a cluster of the half disclased latus, whose cups are so 'thin, so transparent, and so accurately wrought, that it fixes 'the eye in admiration'? The sculpture of these temples does not, however, confine itself to the representation of inalimate natural objects, it eversies itself also upon the scenes of domestic life, the labors of navigation and commerce, and the struggles of the battle field, and it may be safely asserted, that the student of antiquities, who should devote sufficient attention to these bas rehefs, would be amply repaid by a large increase of knowledge regarding many interesting points in the magners and customs of mediaval India

Colonel Tod ascended to the summit of the Saint's Pinnacle. the loftiest of the peaks of Aboo, where, before his time. Luro pean foot had never trod 'Although presenting internally scarcely any sensible elevation above the crest of the mountain, as we approached through the plains of Marwar, it towers full seven hundred feet above the level of its plateau. A strong chiling wind blew from the south, to avoid whose influence the cautious mountaineers, coiling themselves in their black blankets, lay prostrate on the ground, sheltered behind a projecting rock. The picture was equally grand and novel, masses of cloud floated under our feet, through which the sun occasionally darted a ray, as if to prevent our being dazzled with too much glory A small circular platform, having a low parapet wall on the outer side, crowned 'the giddy height On one side was a cavern, about twenty feet square, within which is a block of granite, hearing the ' impress of the feet of Data Brigu, an incarnation of Vishnoo, .- the grand object of the pilgram's attainment, and in

<sup>1 &#</sup>x27;No time and no pains,' says Mr Fergusson, speaking of the temple of Tey Pal and Wistoo Pal,' would ever have enabled me to transfer to raper the lace like deleasey of the fairy forms into which the patient 'chief of the Hindu has carved the white matthe of which it is composed.' Vide Pritterseque Illustrations of Ascient Architecture in Hindootan.' In his later work, the same author has the following in reference to the Hindoo pendial. 'Its forms, too, generally have a lightness and delgance 'never even imagined in Gothe art, it hangs from the centre of a dome 'more like a lustro of crystal drops than a sold mass of marble or of stone ''

another corner are the pudooca, or footsteps, of Ram's Nund, the great apostic of the Secta ascetics. In this gloomy abode 'dwells a disciple of the order, who rings a bell on the approach of a stranger, continuing the uprori until an offering induces 'silence The staffs of pilgrams were heaped in piles around the footsteps of the saint, as memorals of their successful 'intrendity. Caves innumerable were seen in various parts of the mountain, indicative of a Troglodyte population in former ages; and there were many curious orbicular bloles, which could only be compared to cannon shot. I patiently awarted the termination of the struggle between the powers of light and drikness, in conversation with the recluse. He told me, that during the rainy season, when the atmosphere is cleared of all impurities, the citadel of Jodh-'poor ond the desert plain, as far as Balotra on the Loony,
'were visible. It was some time before I could test this assertion, though, during occasional outbreaks of the sun. wo 'assertion, though, during occasional outbreaks of the sun, wo discerned the nch vulley, termed Bheetril, extending to 'Secrohee'; and nearly twenty miles to the east, the far famed 'shrine of Umbia Bhuwānee, omongst the cloud capped peoks of the Arkuillee. At length, however, Soorya burst forth 'un oil his majesty, and chasing oway the sable muses, the 'eye swept over the desert, until vision was lost in the blending of the dark, blue vault with the dusky and soil. All 'that was required to form the subhime was at hand, and 'slience confirmed the charm. If the eye, diverted from the 'vast abyss beneath, turned but half a circle to the right, it 'rested on the remuise of the castle of the Purious' whose rested on the remains of the castle of the Putmars, whose 'dusky walls refused to reflect the sun beams; while the slender 'palmyra, as if in mockery of their decry, fluttered its ensignific leaves amidst the runed courts of a rice who once deemed their sway eternal A little further to the right 'rose the clustering domes of Dadward, breked by noble 'woods, and buttressed on all sides by fantastic pinnacles, 'shooting like needles from the crest of the plateau, on whose surface were seen meandering several rills pursuing their devious course over the precipitous faces of the mountain. All was contrast,—the blue sky and sandy plain, the marble fanes and humble wigwam, the stately woods and rugged rocks.

Descending from the Saint's Pinnele, the next objects of interest are the fire fountain and the slirine of Uchileshwur, one of the most renowned in the fabulous annals of the Hindoos The Uginee koond is about nine hundred feet long by two hundred and forty in breadth, excavated in the solid reck, and lined with solid masonry of immensely large briefs. An ansulated mass of rock has been left in the centre of the 'koond, on which are the runs of a shrine to Mata the 'universal mother. On the crest of the northern face of the 'koond is a group of small temples dedicated to the Pandoo brothers but, like the former a mass of runs. On the 'western side is the shrine of Uchileshwur, the tutelary 'divinity of Aboo. There is nothing striking as to magail tude and still less as to decoration in this, but it possesses a 'massive simplicity, which guarantees its antiquity. It occupies the centre of a quadrungle surrounded by smaller funcs, 'alike primitive in form, and built of blocks of blue slate.' On the same side as this temple, and on the very

'verge of the Ugnee koond, is the mansoleum of Rao Maun,
'of Secrohee, who fell a victim to poison while in one of the 'Jun temples His body was burned near the shrine of his 'patron deity, when five queens accompanied him to Yum On the east side of the fire fountain the remains Lok of a temple, sacred to the founder of his race, the first of the Purmars, strewed the ground The statue, however, of Adeepal is firm upon its pedestal, and intact-a type of ancient days, of untique costume, and early realities it is of white marble, about five feet in height, and represents 'Adeepal in the act of slaying with an arrow, Bliyns Assor, 'a buffalo headed monster of Titanian brood who used to ' drink during the night, the sacred waters of the fire fountain, to guard which the Purmar was created I amtted the Ugnee koond for Uchulgurh whose ruined towers were buried in the dense masses of cloud that surrounded its 'Having completed the ascent, I entered this once regal 'abode through the Hunooman portal which is composed of 'two noble towers built with huge blocks of granite block with the rude blasts of some thousand winters. The towers ' had been connected at top by a guard room, and the gate served as the entrance to the lower fort, whose dilipidated walls were discoverable up the irregular ascent. Another portal conducted to the inner forfress. The first object that strikes the view on passing the litter gate is the Jain temple to Parusnith, creeted at the sole expense of a banker of Mandoo, and at present under repair. The upper fortress is attributed to Rana Koombho, who, when driven from Mewar, raised the braner of the sun on the long abundon abattlements of the Purmārs, but he merely repaired thus, the donjon of Uchulguth, which, with the interior works, is of the most remote antiquity. A small lake in the keep is called Sawun Bhadoon, and well ments the names of the two chief months of the monsoon, for in the middle of June it is yet full of water. On the most cleated knoll, to the east, are the remains of an alarum tower of the Purmars, from this point the eye, occasionally plercing the swift soudding clouds, had glumpses of the runned altars and palaces of the brave race, who, on the spot whence I surveyed them, had

fought and bled in their defence. Before bidding a final adieu to the towers of Uchulgurh and to the interesting Aboo, it will be well to say a few words of the Purmar family, who were, for many years, their sovereigns. Their capital was the forthfiel city of Chundrawutee, the rums of which may still be seen in a country thickly covered with jungle, on the banks of the Bunys, about twelve miles from the oto of Aboo, and little more than the same distance from the shrines of Umbia Bhuwance and Taringa. The city itself is now overgrown with rank vegetation, its reservoirs and wells are choked up, its temples are destroyed, and its remains findly despoiled of their marble materials. Judging from the fragments which are strewn over an extensive plain, it must have been considerable in point of size, and its pretensions to great refinement and riches may be admitted from the beautiful remains of its marble edifices, of which twenty were discovered when the spot was first visited by Europeans. The house of Chundrawutee possessed also Prulhadian Puttun, or Pallium

<sup>1</sup> [See Cuntumgham, A. S. Rep., vols. u, pp. 264-70, xxm, p. 125, I. G. (1908), a c. Jhalwpsten. The rame of the moment city he to the south of the modern town. Abul Parl says the city was founded by Chandra Sena.]

poor, n town which was founded by the warlike Prulhadun Dev the brother of Dharawursh

The first of the Purmars who are mentioned are Sliree Dhoomraj and his successors Dhundhook, Dhroov, and Bhut—heroes invincible by the elephant crowd of their cinemes. Tom them descended Ram Dev, the futher of Yusho Dhuwul who reigned in Aboo doung the time when Koomar Pal was its paramount sovereign. The sons of Yusho Dhuwul were the celebrated brothers Dhiarawursh and Prulindun Dev, of whom the former left a son Shree Som Singh Dev, who became his successor and who is mentioned as. Muha Mundul 'eshwur, in a D 1231, when Bhecm Dev II was Muha Raj Adheeraj in Unhulwara. Som Singh again had a son named Krishi Raj Dev.

The Purmurs however, give will, upparently during the

reign of the son of Dharawursh to the Choh ins of Nadole, one of whom named Loond or Loonig, is stated in the inscription on the temple of Veemul Sha (dated A D 1222) to have sluin the Mundulcek, and acquired the sovereignty of Aboo Loo mg s son was Tej Singh who, with his son Kunhur Dev and his grandson Samunt Singh, are mentioned in an inscription on the temple of Wushisht (dated A D 1338) in which Kinhur Dev is styled Prince of Chundrawutee The annals of the Deora Rajpoots a branch of the Cholians of Nadole state that 'Rao Loombho' conquered Aboo and Chundrawutee, and transferred to lumself the sovereignty of the Purmirs, in a battle fought at the village of Baraillee, ' where Merhutungi, 'son of Aggun Sen fell, with seven hundred of lus kindred ' The final struggle, according to this authority, took place in A D 1303 and give Chundrawutee to the Deora Chohans, Also having been conquered by them seven years before Between these periods bowever, the Chohans had been 'gradually reducing the inferior fiefs of the Purmirs each conquest giving birth to a new branch , and many of these being made without the nid of their suzerain their descen dants such as the chiefs of Madar and Girwur, are disposed

'to pay but a scanty obedience to his representative'
Another of the Aboo inscriptions specifics Suring Dev as
sovereign of Unhilwara in a d 1291, and Veesul Dev is

governor, under ham of eighteen hundred munduls, having his residence at Clundriwutee. This Veesul Dev may have been merely the officer of the hang of Unlulwara, temporarily bolding the government of the district. We may suppose that on the irruption of the Chobian Saring Dev occupied the disputed territory of his vassals with his own troops. There is however, still another statement which is not so easily reconciled with which has been mentioned above. A second Loondh Dev as is recorded on a slab in the temple of Uchial eshwur (dated A D 1921) who was descended from the Chobians of Sumblur, and the names of whose ancestors are entirely different from those of the former Loond or Loonig, 'acquired the district of Chinadrawatee, and the pleasant 'mountain Urbood' and placed statues of himself and of his queen lit the presence of Uchuleslawur.

From this digression we return for a short time, to the story of the Waghel's Of Veesul Dev the son of Veer Dluwul as has been already remarked there is little known. Bardie tradition relates that a lumne occurred during his regin while was instrumental in illevating indit is said that he founded or rather repured the town of Veesulnugger and the furtness of Durbhawutee or Dubholes.

An interption in the temple of Somn the at Dev Puttun, ditted A D 1264 supplies us with the name of a prime to whom are attributed all the titles of a pramount so corregneting the control of the titles of a pramount so corregneting the control of the titles of the titles of the titles of the traditional rolls that Urjoon Dev was the successor of vessul Deviots of the Waghel's family state, from their traditional rolls that Urjoon Dev was the successor of vessul Deviots that Urjoon Dev was the successor of vessul Deviots mention nothing relating to the occurrences of his reign. He ruled it appears at Unhilwara and followed the religion of Shiva Of the 'numerous primes' who obeyed him there are mentioned Raink Shirce Someshwar Dev, perhaps the Purmar Prince of Chundrautte, and the Chown chiefs—Palool. Dev, Ram Dev, Blacem Singh and others. His minister was Stree Mull Dev, and be bed other officers of the Mohummedan.

See, for a tradition in which the name of Vessul Dov, hing of Puttun, is connected with Dubboce, Forber's Oriental Memors vol. u, p. 333-7 Oriental dition.\*

the Nakhoda Noor ood deen Peeroz, but nothing is said of the offices which they filled further than is suggested by the title 'Nakhoda' 1 nor is their appearance in Goozerat, as royal officers under a Hindoo sovereign, at all accounted for Following Urioon Dev. the bards of the Waghelas place Luwun Raja, a prince who is not mentioned by other authorities, and of whom they, themselves, have no information to

give, and next to him, Sarung Dev, who appears in the Abou inscriptions as sovereign of Unhilwara, in A p 1294, having under him Vecsul Dev. already mentioned as Munduleshwur

of Chundrawutee The successor of Sarung Dev was Kurun Waghela, known by the surname of 'Ghelo,' or 'msane,' the last of the Hindoo princes of Unhilpoor.

<sup>1</sup> [Persian Aa Khuda, 'the skipper of a native vessel,' Yule Burnell, Hobson-Jobson, 612 ff ]

### CHAPTER XV

#### RAJA KURUN WAGHULA

THE closing scenes of the drama of Unhilward were now to he placed In the year A D 1296. Allah ood deen Khulty having murdered him who was not only his sovereign, but also his benefactor and his uncle, stepped over the old man's cornse to the throne of Della, and causing the public prayer to be read in his name, commenced a reign of cruelty and bloodshed, in which he was destined to acquire wealth and nower such as were unequalled by any prince who sat before him on the throne of Hindonstan, and to surpass by far the almost fabulous riches accumulated in the ten campaigns of Mahmood of Ghuznee 'It being the will of God,' says the author of the Meerat Ahmudee, " that the faith and laws of the Prophet should be made known, the sovereignty and power

- of the tribes already noticed came to an end, and were trans
- ferred to the supporters of our pure religion and illustrious law, in order that the light of the evalted faith might slune
- respleadent as the sun amidst that dark region of infidelity . and we, by publishing the words of truth and obeying the
  - \*commandments of that religion, forbidding us to do evil. ' might turn away the people from the terrible desert of error.
  - and lead them on the high road of salvation '

In the commencement of the year A D 1297, Aluf Khan the brother of the sultan Allah ood deen and Noosrut Khan. bis prime minister, were sent with an army to effect the recon quest of Goozerat Laving waste the country, they again occupied with a Mohummedan garrison the city of Wun Raj, its sovereign. Raia Lurun Wachela, flying before them to take refuge with the Mahratta prince, Ram Dev, Raja of Devgurh, in the Dekkan No motive in addition to the lust of dominion, was required to attract the Moslem invaders, but the Hindoo bards, who delight in assigning a domestic occurrence as the cause of any great political event, have on the present occasion, recorded the following story — Kurin Ghelaro say they, 'had two munsters Madduw and Keshuv They were Nigur Brahmins, and it was by them that the Madhuv well, which still custs at Wudwan was constructed. The rapt took 'away from her husband Madhuv swife, who was a pundencere,' and he slew Keshuv. On the death of his brother, Madhuv went to Delhi to Allah ood deen and brought in the Mohum 'medans. At this penod the gates of the cities and towns 'in Goozerat were kept shut in the daytime, cattle grazed 'within the city walls, people ted 'i fold of their turbuns 'under their chins that they might be ready for flight. In 'the yer's a Dison, the Toorks entered Goozerat. Madhuv 'presented Allah ood deen with three hundred and sixty 'horses, and procured for himself the office of civil minister of the country. Aluf Khan was the military governor. He commanded alikh of horsemen fifteen hundred elephants, 'twenty thousand foot soldiers, and there were with him 'forty five officers who were entitled to use kettle drums.' He took Goozert from the Wagleths.'

Kurun Rais, in lis precuntate extract, had been convelled to Kurun Rais, in lis precuntate extract.

Kurun Raja, in his precipitate retreat, had been compelled to abandon his wives, children, elephants, beggage and treasure, all which fell into the hands of the conquerors. Among the Runees thus made captives by the enemies of their race and religion was Kowla Devec, 'who, for her beauty, wit, and 'accomplishments, was the flower of India' She was carried to the harem of the sultan, and became the cause of further misenes to her country and her family. Aluf Khan and the vizier proceeded to plunder Cambay, which, being a wealthy town and full of mereliants, yielded an immense booty to the conquerors. Here Nossrit Khan seized by force a handsome slave belonging to a merchant of Cambay, who, afterwards attracting the attention of the sovereign, rose to great emmence under the title of Mullik Kafoor. The Mohummedans also took care to repeat their persoducial achievement of 'destroying,' the idol of Somnath, which had been again set up after the 'time of Malmonod of Ghaznee'.

There is no further mention of the affairs of Goozerat until

<sup>1</sup> Vide foot note, p 155

the year A. D. 1804, about which time, it is said, Aluf Khân was again appointed to the government of that country, and sent thither with a large army. He built at Unluhwīrā, says the author of Meerdt Manudee, 'The Friday mosque, of 'white marble, which remains at the present time, and the 'pullars of which are so numerous that one often makes a 'mistake in counting them. They also relate that it was once 'an idol temple converted to a mosque; but it is, in short, a 'wonderful and noble building, which was then in the centre 'of the city, though now distant from the part inhabited.'

In A. D. 1309, Kafoor, the former slave of Cambay, who had been purchased for a thousand deenars, but now the favorate of the sovereign and the envy of the nobles, was invested with the title of Mulla Nath, and placed in command of an army, led by many officers of renown, and destined 'to 'subdue the countries of the south of India.' Among other provincial officers, Alul Khān, governor of Goozerat, was instructed to co-operate in the moditated conjuest of the Dekkan. It was at this time that Korila Devee, now the favorate sultana of Allah-ood deen, becoming acquainted with the intended expedition, sought the royal presence and solicited a boon from her imperial slave. Before she was taken prisoner, she informed him, she had borne two daughtest to her Rajpoot husband. One of them, the eldest, she had heard had since deed, but the other, whose name was Dewul Rânce, and who was only four years old when she was torn from her mother's embrace, was still alive. She therefore begged that it would please the sultan to give such orders to his generals as should ensure their obtaining possession of Dewul Rânce, and sending her to Delka.

Mulhk Naib Küfoor received accordingly the royal man date, and having encamped at Sulfanpoor, sent orders to the unhappy Kurun Raja, in his retreat in Bağdan, to deliver up the Princess Dewul, or prepare to withstand the power of the imperral arms. The time, however, had not yet quite arrived when the Rappoot was accustomed, in hitterness of heart, to surrender his beloved daughter to what he felt to be a pollution worse than death, and to console his muserable necessity with the sad proverb, 'When the slies rain fire, the father must

'sheld humself with his child' The clansman of Blicem Dev, the rightful successor of the lion hearted Sidh Raj, retained, amidst all his misfortunes, a sense of the dignity of his race, and 'could by no means he brought to agree to this 'demand'. Finding that his threats were of no avail with the unfortunate Prince of Unbils ara, thus standing like a wounded him at bay, Kafoor, the imperial deputy, continued his march contenting himself with directing that Alid Khan, with the troops of Goozerat, should endeavour to accomplish the desired object by leading his army through the mountains of Baglana'.

Aluf Khân was, however, here opposed by Kurun Raja, whose desperate valour, during a period of two months, in which several actions were fought, defeated him in every attempt to force a passage While the last of the kings of Unhilwara thus maintained an heroic, but almost hopeless struggle, he received solicitations for the hand of Dewul Rance from another prince, who, though of Mahratta race, and in happier days no equal match for a daughter of the Chalooky? blood, still hoped, in this hour of stern necessity, to win the reluctant consent of Kurun Shunkul Dev, the Prince of Devgurh,1 had long aspired to the hand of Dewul Rance, and now his own brother Bleem approached Kurun with presents, offered the aid of Devgurh, and urged that, as the princess was the assigned cause of the war, the leader of the Mohummedans, ascertaining her to be already under the protection of a husband, would despair of obtaining his end, and retire to Hindoo stan Kurun relied much on the young prince's offer of aidit was as a straw east to a drowning man . he felt, too, that a Hindoo, though of inferior lineage, was a less bitter alternative than the despised and detested Miechh, and, consenting to the proposal, he reluctantly promised the hand of his daughter to Shunkul Dev.

¹ Tor an account of the 'Decagon' 1 datacas,' to which race Shunkul Dev belonged, vide Journal of the Royal Assate boxcety, vol. vs. p. 26 [The Yadavas of Devgan' (Daudatabad) were the last independent sovereigns of the Decean. Their greatest king was Hamehandra, who was defeated by Ala ud din, A. p. 124! He was the patron of Hemadpant The last of the line was Harapala, slain by the Mahommedians A. p. 1318 ]

But it was too lite, and Kurun was destined to drink the cup of humiliation even to the dregs. Alif Khin, herring of the proposed marriage, was much concerned lest the sultrin should impute the result to his neglect, and resolved, at all hizards, to secure the princess before her departure. He knew the power which Kowla Devee wielded, and was apprehensive that his own life hing on his success. He had the case before his officers, urged that they were equally involved with himself, and engaged their unanimous support. A system of operations was carefully matured, the mountain passes were simultaneously entered, the retreat of Kurun Raja was discovered and broken up; his adherents were dispersed, and he himself was compelled to fly to Devgurh, leaving dephants, tents, and equipage on the field. Aluf Khān pursued him through the defiles of the mountains, and at last arrived within a single march of the fortress of Devgurh. He had entirely lost the trach of the fugutives; he was in deep despair, and seemed as the had thrown his last due and found the chance against him. But accodent gave him the success which energy and well laid schemes had failed of securing

While the Mohummedan leader halted for two days to refresh his troops among the mountains, a party of his soldiers, three hindred in number, set off to explore the wonders of Ellora As they traversed the defles that lead to those celebrated cases, they came suddenly upon a body of Mahratta horse, bearing the banner of Devgurh. It was the retinue of Blueen Dev, when the mountained the money of the brother's long sought binde towards her destined home. The Mohummedans, though few in number, were too far advanced to possess the opportunity of retreat; they stood on the defensive, and prepared to receive the enemy. Bheem Dev, solicitous for his charge, would gladly have avoided an encounter, but the foe was before him, the road to Devgurh was in their possession, and he saw no resource but that of battle. The two parties instantly engined, a title first onset some of the Hindoos fled, and an arrow piercing the horse of Devul Rainee, she felt to the ground. A desperate struggle ensued; it he swords of Secrohice and the seymitars of Arabia, alike reddened with blood, crossed over the prostrate form of the daughter of Kurun; and a maskreeted blow might soon

have saved the honor of her race at the expense of her hie, had not the alarm of her female slaves induced them to discover to the Mohummedans the name and rank of her whom they had long so varily sought, and at last so strangely found.

The Princess of Unhilwara was conveyed with respect and care to the camp of Ahn Khān, and that commander, well aware how acceptable the prize would be to his sovereign, over whom the lady's mother exercised an influence so supreme, determined upon prosecuting his multiary operations in further, and returning to Goozerat, proceeded thence with his fulr young charge to Delhi, where he placed her in the arms of the sultana. She had scarcely arrived at the seat of empire, before her 'incomparable beauty' subdued the heart of the Shahzada, the son of Allah-ood-deen. She became his bride, and thus attained the rank for which many a Moslem fair one doubtless sighed in vain; yet, while the imperial court rang with the praises of her victorious charms, and the lyre of Umeer Khoosroo immortalised the illustrious loves of Khizr Khân and Dewul Rânce, who shall assert that no shade of sadness rested on her spirit at the thought of the disappointed affection of Shunkul Dev, or the deeper grief of her bereaved and dishonored father?

History records no more of the last and most unfortunate of the sovereigns of Unhilwara. He died, probably, a nameless fugitive; driven from his throne and his country; despoiled of the honor dearer to a Raipoot than either power or home; deserted, in his affiliction, by his wife, and even by the child whose fate it was to add the last and butterest pang to his misfortunes. Yet were the sorrows of Raja Kurun far from unavenged. The plunder, which the victors had borne from the despoiled sea-port of Unhilwara, concealed a viper which was destined to sting them to the heart. Years rolled on, and victory seemed channed to the blood-besmeared banners of Allah-ood-deen; yet Nemesis hovered in the air with her slow-descending but inexorable sword. 'The king, clated by the success of his 'arms, abandoned himself to inordmate pride. The listened 'no longer to advice, as he sometimes condescended to do in

<sup>&</sup>lt;sup>1</sup> [For notice of the poet 'Umeer Khoesro' see Beale, Oriental Biogr. Diet , ed Keene, 1894, s ; Khusro, Amir]

the beginning of his relgn, but everything was executed by his firevocable word. Yet it is related that the empire never flourished so much us in his strength. Order and justice prevailed in the most distant provinces, and magnificence raised her head in the land. Palaces, mosques, universities, baths, mausolea, forts, and nil kinds of public and private buildings, seemed to rise as if by magne. Neither dut there, 'in any age, appear such a concourse of learned men from all bunt's.

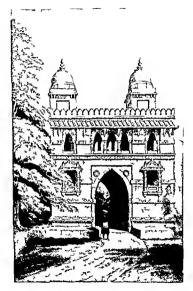
'Just's
'But the king seemed to have now reveled the zenith of his 'splendour and power, and as everything is hable to perish, 'and stability belongs to God alone, so the fullness of the 'khigs prespectly began to decline, and the lustre of his reign 'lo fulc away'. He resigned the zens of government entirely into the hunds of 'lullis' Kasoor, the thousand-deems slave 'Io fale away' He reugned the rems of government entirely into the lunds of Yullik Kafoor, the thousand-decrus slave of Cambry, whom he blandly supported in every impolitio and tyrannical measure, thus giving disgust to the nobles, and creating universal discontent minong the people. Yullik Kaffoor, who had long aspired to the throne, now began seriously to form schemes for the extitipation of the rayal line. Khizir Khan the brinlegroom of Dewil Runce, and Ahrf Khan, the destrover of her failter's throne, were among his first victure, having been necused by him of compiling against the life of the sultan, and Involved in subtle and mulgianit meshes such as the hand of an Iago alone can were. 'At this time, also, 'the flames of universal insurrection, which had long been 'smothered, began to hust faith, and were first apparent in 'Goozemt which rose in insurrection,' as if the very soil, which had so long obeved the successors of Wun Rul, performed her last act of fealth in lightling the funeml pyre of their destrover. To repress this rebellion the sultan displaced officer, named Kumal Khan, but the followers of Alm Khan, the murdered viceroy, defeated him with great shughter. At the same moment, the Ralpoots of Cheetore, once again mindful of their ancient franc, hurled the Mohummeian officers from their walls and asserted the Independence, while Hurpil, the husband of the sister of Shunkul Dev, raised the Dekkan in arms, and expelled the Modem garrisons. On receiving these accounts Whith-ood-deen 'the murderer,' bit his own flesh in his impotent fury. His grief and rage tended only to increase his disorder, which seemed to defy the power of medicine, and, on the evening of the nineteenth of December, in the year of Christ thirteen hundred and sixteen, he give up the ghost, not without suspicion of having been poisoned by the villain whom he had raised from the dust to fileh from him the lives of his flesh and blood, and his own dearly bought imperial power.

## APPENDIX

# THE VÄGHELAS

[The Väghelss were a branch of the Solanka, for Dinvala, a chief of Bhimapalli, married Tribhivannapla's sister (see Appendix to Chypter Turn Trib, have a son Andon, who was more sont west of Annhytha a son Andon, who was mine sont west of Annhytha a Annha did his best to prevent the dissolution of the Solanki monarchy under Bhimadeva II and is said to have paid for his loyalty with his life. His son Lavanaprasada was virtually independent, though Bhima was normally sovereign. Visaladeva refused to acknowledge any overlord, and his descendant ruled over Guyrati until Alaf Khân overthrew the mad Karna (Karnadeva Ghelo) in A p 1304

# BOOK II



MOHUMMEDAN GATEWAY FROM SHAH ALUM

#### CHAPTER I

#### PIRST MORUMMEDAN PERIOD

Tire Mohummedan conquerors possessed themselves imme diately of the capital city of Unhilpoor, of the ports of Cambay, Broach, and Surat, and of much of what remained of the crown lands of the dynasty of Sidh Ra: Large tracts of the country however, continued to be for a length of time wholly independent, and though they were gradually rendered tribu tury to the Sultans of Alumedabad, their complete subjection was never effected by those princes, nor have they, up to the present time, reverted to that patural relation to the paramount power which they bore during the sway of the dynasts of A branch of the royal Waghela race itself con tinued to hold much of the country to the west of the Sabhermutee river, while other seions of the same house, separated by the Purmars of Tursunghmo and the Rathers of Ledur, main trined themselves in different positions along the mountain line from Veerpoor, on the banks of the Myliec to Poseena, at the most northern verge of Goozerat, beyond the crag embosomed shrine of Umba Bhuwance The Jhalas were firmly fixed in the plains which he between the Lesser Runn of Kutch and the gulf of Cumbay, the Koolee brunches of these clans, with frequent other tribes of pure or adulterated abongmal descent. spread over the Choonwal, and appeared in many remote and inaccessible lands of hill or forest , the banner of Kalee floated under the protection of a line of Rappoot princes from the hill of Powan ourh on the east , while on the west the descendants of Khengar grasped with tenacity their famous fortress of Joonagurh, controlling from within its walls, much of the pennsula over which they had long maintained the undisputed sway, and chiefs deriving pretensions originally from them, showed themselves scattered over the remainder, distinguished among whom were the Goluls, lords of Gogo and Peerum, and of the sea washed proxince which derived from them its name of Golulwar

The story of these Handoo cheftamships is our principal concern. The Mohummedan historians for the most part refer to them only under the thitesof infidels insurgents or rebels. Trom the accounts however which these Moslems themselves have left us and which we now give in nearly their own words it is clear that Goozerat was very far from having been conquered even by the heutenants of Allah ood deen. The task had to be attempted again and again by his successors and was in fact as we shall afterwards see never fully accomplished.

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Moobank Khilly the son of Allah ood deen after the short hyed asurpation of Mullik Lafoor ascended the throne of Delhi in A D 1315 and in the first year of his reign sent Mullik K unil ood deen to ullay the disturbances which hal already commenced in Goozerst in which country as Tenshia relates rebels had risen up in every direction. This officer having obtained the honor of martyrdoin in war with the infidels soon after his appearance in Goozerat a second arms was sent thither under the command of the celebrated Em onl moolk Mooltany an officer of great abilities who defeated the insurgents cut off their chiefs and settled the country in peace After this the king conferred the government of Goozerat upon Zuffur Khan, whose daughter he had taken in Zuffur Khon soon after marched his army to Unhilwara which had already been the scene of renewed dis turbances he reduced the rebels confiscated their estates and sent their moveable wealth to the king This governor though 'without a fault and the chief support of the state fell a victim soon after to the caprice of his sovereign being recalled and put to death He was succeeded by Hissam ood deen an officer of Handoo descent and of the Purmit blood who had not long been establ shed when in conjunction with a few nobles he rebelled. The other commanders in Goozerat however rising in arms defeated him and sent him prisoner to Dell : Mulhk Wujeh ood deen Korcishy, a brave and active off cer, was sent into Goozerat in the place of Hissam ood deen and succeeded in effecting the pacification of the country On his recall Mulhi Khoosroo, relation of His sam ood deen and for some time the favorite of the king was appointed to Goozerat, but his ambition leading him to aspire

to the throne of his master, he does not appear to have evereised vice regal power in person. Moobink Khuljy, who was the last of his race, was murdered by Mullik Khoosroo in A D 1321

In the reign of Gheris ood deen Toghluk, Taj ool moolk was appointed to the government of Goozeran, 'in order thir 'he might bring the same into subjection,' and in that of Mohumined Toghluk, Ahmud Ayar received the government of the province and Wollik Mobbli has created its vizzer Some other officers, at this time, obtained estates in Goozera, and one of these who bove the title of Vullik oot Topiar, or chief of the merchants, beld the lands of Nowairee, on the sea coast below Surit. In a in 1327, Tootmooshreen fahan, a Mogul general, livaring invided Hindoorkin, was bribed to retire, by Mohumined Toghluk, it almost the price of the king dom, and in his retreat passed through Goozerat and Sindh, both of which countries he plundered, carrying off many of

Twenty years afterwards Mulik Mokbil, who, by this time, appears to have been approised to the government of Goozerst, taking alarm at the distiffection evinced by the Umeer Joodeeds, or officers of Mogul blood, mode an attempt to secure the royal treasures, with which, and a number of horses collected from the royal stables, he was on his way to Delhi, marching by way of Baroda and Dubhoe, when he was intercepted and plundered by the Umeers, and compelled to fly to Umbilvian. The king upon receiving intelligence of this outbreak prepared to march in person to Goozerat, but first permitted Ayeez, the governor of Malwa, at that officer a request, to attempt the reduction of the rebels. Ayeez entered Goozerat accordingly, but was defeated, and slam by the Umeers, and the lang, fromed of his disaster, no longer delayed his own advance.

Mohummed Toghlul. Shah having reached the hills of Abroguril, sent one of lus generals against the Umeers. A battle was fought in the viently of the village of Devoe (Deess "), and the rubels were totally defeated. The lang now proceeded by slow marches to Brooth, another action was fought on the banks of the Nerbudda, which likewise terminated favorably for the royal troops—by whom the towns of Cambay

and Surat were subsequently sacked Mohummed Toghluk proceeded to invest Devguth which under the Mohummedan name of Dowlutabad he had twice insanely attempted to substitute for Delhi as the capital of his empire. While employed in the siege he received intelligence that the Umeer Joodeeda of Goozerat joined by many of the zumeendurs or Hindoo landholders had not only taken possession of Unhilwara but had put to death the imperial deputy had imprisoned the governor and after having plundered Cambay were now engaged in besieging Broach The emperor quitting his lines before Dowlutabad marched to Broach the rebels retreating before him to Cambay at which place they made a stand and defeated the off cers sent in pursuit of them by the shah Mohummed Toghluk breathing nothing but revenge hastened to Cambay the rebels again retired before him but in consequence of the state of the roads and the unfavorable weather the king was compelled to halt his army at Ashawul a town situated near the present city of Ahmedabad. The rebels meanwhile having recruited their army at Unlulwara advanced to meet the king a further action was fought at Luree in which the imperial arms were victorious the rebels fled to Sindh and Mohummed Toghlul entered the city of Wun Rai where he remained some time employed in the restoration of order The king spent the greatest part of that year in Goozerat

The king spent the greatest part of that year in Goozent recruiting his army and the year following he was employed in besieging Joonagurh and reducing Kutch. He was how ever attacked with a dangerous disorder at Goondul in the neighbourbood of Joonagurh which though it provide even tually fatal did not at the time prevent his marching with his army to the banks of the Indus where he chastised the Soon unce Prince of Sindh who had sheltered the fugitive Umeers

In the regn of I cross Toghilat that sovereign after his conquest of Nuggurkot had undertaken operations in Sindh which the rains compelled lim to suspend. He moved his army therefore into Goozenat where he remained until the season allowed of his returning to Sindh. Some years after wards (A d. 1370) the revenue of Goozenat being greatly deficient the king was induced to listen to the proposals of an

officer named Shums ood deen Dunghan, who offered to give a large sum above the usual payment in case of his being appointed to the government The king infter having enquired of the existing viceroy whether he would offer the same terms, and received a refusal, consented to the appointment of Shumsood deen, who accordingly repaired to the seat of his govern ment. but soon after, being unable to fulfil his engagements, went into rebellion The people, whom he had greatly oppressed. seizing this opportunity of revenge, joined the foreign Umeers of the province, and Shims ood deen was, by their united forces, defeated and slain Furhut ool Moolk held the government from this time till A D 1387, and when, in that year, another officer was nominated to replace him, rose in rebellion, and being joined by the foreign officers defeated and slew his proposed successor. He was confirmed in the office of Governor of Goozerat by Gheras ood deen Tochluk, and retained it until A D 1890, when he again rebelled with the view of establishing his independence. In furtherance of his object, l'urhut ool Moolk strove to concluste the Hindoos by encouraging their religion. His conduct, however, nlarmed the orthodox Mo hummedans, who addressed petitions to the throne, pointing out both the political views of their governor, and the danger to which lie was exposing the faith of Islam A nobleman of the court, himself of the Hindoo blood of the Tak, or Takshac, race, was then appointed viceroy of Goozerat under the title of Vicozuffer Khan . 1 and, to add to his dignity, was presented with the white canopy and scarlet pavilion, exclusively used by kines Moozuffer Khan having entered Goozerat, and advanced into the vicinity of the capital, was met at Sidhpoor by his rival with an army composed chiefly of Hindoos An engagement ensued, in which Furbut ool Moolk was defeated and slain Moozuffer Khan pow, in the name of his imperial master, assumed the rems of government at Unhilwara (A D 1391)

<sup>1</sup> [For 'Moozuffur' read Zafar He was the son of Wajih ul Mulk of the Tank tribe of Rajputs, whose original name was Saharan He was said to have been converted by the Emperor Truz Tughlak Bomb Ga..., vol 1, part 1, p 235]

## APPENDIX TO CHAPTER I

### EARLY MUHAMMADAN GOVERNORS OF GUJARAT

Governors
Ulugh Khan, 1297 1317
Äm ul Mulk, 1318
Taj ul Mulk, 1320
Zafar Khān, 1371

Taj uf Muik, 1320
Zafar Khān, 1371
Tarhat uf Muik, 1376-91
Zufar Krin, 1391-1403
Crowned as Muzaffan Shah,
Sultan of Gujarat, and
reigned 1407-19

Emperors of Delhi

Ala ud dın Khılyı, 1295-1315

Muhammad Tughlak I, 1325-1351 Firuz Tughlak 1351-1388

Muhammad Tughlak II, 1391-1393

## CHAPTER II

THE WAGHLLAS—LOONAWARA—THE SHOOD PURVARS—
THE KATEUS—THE JUALAS—LEBUR—THE GOMES OF

Through the stem of the Solumblees was uprooted, it was not before many of its branches, 'the those of their own 'indigenous burt-tree,' had fixed themselves in the soul Beyond the limits of Goozerat, one branch of the Waghela knude, or Bagheikhund, in Gondwaha; ond the Thakor of Roopnugger, a chieftain of Mewor, whose stronghold commands one of the passes into that country, ond whose family hos been famed in the annals of border feuds, still lay claim to Solumblee blood, and boosts has possession of the war-shell of the great shill fail is no nneestral leur-loom.

As regards Goozerat, the Waghelas, it oppeors, at first maintained themselves in the districts to the west of the Sibhermutee, including 'the Bhāl,' and held olso the country since called Jhālāwār, where we find one of their chiefs scated at Wudahā, with a powerful vassal at Sychia. Trom this latter part of their possessions, however, they not long subsequently retired before the Jhālās and others; and in the religion of Ahmed Shah we shall find them seated at Kulol and Sānund, in the districts most exposed to the Mohummedan arms.

Another branch of the Solunkhees, under Veer Bhudrajee, established themselves of Veerpoor, on the Mylice, where they settled of the hill of Owtul Mata, and nequired the distinction

I Highteen miles SW. of Wadhwan ]

<sup>&</sup>lt;sup>1</sup> (\*A branch of the Vägheiss continued to hold much of the country to the west of the Sabarmani, while other branches maintained their independence in the negged land beyond Amba Bhavian, between Virgur on the Midd and Fosma at the northernment verge of Guyanit's Bomb, Gar., vol. 1, part 1, p. 200.]

guishing name of Veerpoora Solunkhees We have no further information in regard to this branch than the bardie statement that in A D 1434 they settled at Loonawara, which town they founded by the blessing of Shree Looneshwur Muha Dev Other supposed offshoots of the Solunkhee tribe are to be found among the Koolee chieftains of the Choonwal, of whom bereafter

The Sboda 1 tribe, a powerful branch of the Purmar race, ruled part of Sindh from remote antiquity, and to a very late period were lords of Oomur Kot and Oomura Soomura, in which division was Arore, the ancient capital of Sindh. The isolated and now dependent chieftanship of Dibat in the Indian desert, of which Oomur Kot is the capital separates the Bhatees from the Jharepas, and is still held by a prince of Purmar race and Shoda tribe? Another branch of the Shod Purmars entered Goozerst at the time of which we are now treating A branch of the Waghelas, it is said, then held Wudwan, in after times the property of the Jusias Wudla, the Waghela Raja of Wudwan, assigned Syela and other villages as a putto, or feudal grant, to the Clubad Rajpoots, of whom the following story is related by the bards.

A famue having occurred at Packur, two thousand Shoda Purm its with their wives and children, under the leading of two chiefs named Moojo and Lugdheer, came to the Punchal country, where they formed a collection of huts at a place cailed Ghaguece, a few miles to the east of Moolee The Chubad chief of Sycla, fancying that the Shodas were wealthy and unprotected sought occasion for plundering them. If arranged a sporting excursion, and pretending that a partridge which he had wounded had taken shelter among their hits, demanded that it should be given up Such a demand it was altogether inconsistent with Raipoot honor to accede to, a contest, therefore, was the result, and many, hoth of the

<sup>1</sup> to branch of the Parmara Pupuls, princip the Sopiolor Sodone of Alexander shatomas. The main partod the claim ruled as Umarkot till a D 17-0, but a branch entered G paratum the 14th century a c 1 i 1 commer Novi or 'Umarkot, ext rupt), called Americae, c c 1 as the birthplace of Albur It is now, since 1843, included in the British District of The and Pulsar, Sure

District of Thar and Pirkar, Sind [ \*\* Tod 6 Rajasthan, vol 1, pp 21, 111, 372 , 11, 941 , in, 1283

Chubads and Shodas, were slain 'A wild partridge came to 'the chef's door To oppose the Chubad they mounted and 'stood in arms at the gate "O Moojo I thus is my partridge," 'the enemy demanded, but, fired with pride, the Purmar 'lord refused to surrender it In the morning, with the 'Chubad the Shodas fought, five hundred Chubads, seven 'score Shodas fell Moore, risking his life for the sake of n bird, won fame The north star may move, Meroo fall, Girnar revolve, but the Purmar cannot turn his back to the for His dwelling Kundol, Choteel i lus fortress, his 'lands at Moolec-give the Purmar so much, he seeks no 'more' The chief of Syela, who had himself fallen, left a sister married to the Waghela of Wudnan She pressed her husband to take revence from those who had killed her brother, but Wudla had given his word of honor (kol) to the cluef of the Shodus, and was prevented, therefore, from openly proceeding against him At this time two Blicel elucitains, named Aho and Phuto, were very powerful in Goozerat, and from their impregnable strongholds, in the ravines of the Sabhermutee river, used to ravage the country of the Waghelas The Wudwan Raja, thinking to rid himself of the Shodas, demanded that they should attack these Bheel fortresses The Shodas entered Aho Bheel's fort by stratagem, and put him to death, with many of lus followers. They next proceeded against Phuto, and slew him also. In recompense for these exploits, the Waghela of Wudwan conferred upon the Shodas four 'Choveeses' or districts of four and twenty villages each, those, namely, of Moolee, Than, Choteela, and Choburee

The haites 1 were vassals of the Soomuree Ling of Sindli, and heed in Pawur land Once on a time a female dancer rediculed the Ling as she performed before lum, upon which she was condemned to hamsiment from his territories. The

<sup>1</sup> (The Nathus were anomad tribe, probably from control has. Arrain mentions a nation with a sundar name which alexander encountered on the Hydroder. They seem to have been gradually forced south works and to have arrived in Authus war about a 1 1000. Ra Altengara of Jungarth, a. p. 1644-1047, had haths odders in his arm; They are distinct for two claim, Arrains and Shakhaystes, who intermarty bee H Wilferforce [Ed], The History of Authused from the Larlies' Times (Hennannan, London, 1015.)

Katee ehiefs however called the actress to their quarters and amused themselves by causing her to sing the song which had offended the king. The Sindh chief being informed of this beliaviour issued sentence of expulsion against the Katces also At this time a rais of the Walo race ruled at Dhanl, near Dhorace in Soreth The Katee chiefs flying from Sindh took refuge in his dominions and became his followers One of the Katees named Umuro Putgur, had a very beau tiful daughter named Umura Bace, whom the Walo fell in love with and demanded of her father in marriage Umuro agreed to the celebration of the marriage on condition that the Walo should eat at the same table with him Hereupon the brothersof the Chief of Dhank conspired against him as one who had lost caste and drove him from his throne. He took refuge with the Katees who accepted him as their leader, and laid plans under his direction for seizing territory from the Bhoomeeas-the men of the land. The Wale retained from his forefathers the worship of the sun which religion was adopted from him by the Katees Once when the Walo lay asleep, dreaming of lus lost gras or landed inheritance, Sooruj appeared to him and said 'Go forth to fight, trusting in nic 'I will and you, and give you victory, and you shall erect a 'temple for my worship' With the aid of Shree Sooruj the Walo and his Katee followers conquered many villages, and amongst others seized Than and Choteela from the Shodus At Than which they made their capital, they erected a temple to the sun whose deity is worshipped there to this day They attempted also to conquer the Moolee Chovees under the leading of Hago Chawuro, one of the Katee chieftains but the Shoda Purmar, Rajo Sutmal engaged them and slew Rago

\*Collecting his army, he caused the Choodisuma and the Collecting his army, he caused the Choodisuma and the galloped his horse after Lake a multy Dec, what was 'the son of Sutmil Had you not heard of this Rajojee 'O Rago ?

'Sometimes ouly, a man meets with a man. In the field O'Chawuro' you are a fighter, it is true, but the Purm ir, too

'is a warrior of might Unless pierced by the point of the

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'spear, how should he resign his lands! What did he not 'endure for a partridge only of old! Honor he to the race of 'Shoda, the ever proud!'

The Walo chec' had, by his Katee bride, three sons, Khooman, Khachur, and Horsur-Wald, who shared his acquired territories between them. They took up their residences, respectively, at Chotecla, Meetheedloo, and Jetpoor; and were the founders of the three Kitee tribes called after their names. The Katees were originally divided into eight branches; but these now assumed the common name of Ewurrece's, or foreigners, distinguishing them from the Ghurderis' (seniors), or Wald-Katees, the descendants of the sons of the outcaste Chef of Dhänk and his wife Umuri Bies.

Next to the Wäglelas in nearness of relationship to the dynasty of Unhibvārd, and like them in having acquired largo territorial possessions at its failfare the Julias. We first hear of them under the name of Mukwānas, at Verunteeguilt, or Kero Kot j², at which place Vehec's ruled in succession to numerous ancestors, when the Wäghelas were the sovereigns of Goozent.

\*Keruntee-gurli, his his would not pass from his body.

\*Kesur, his son, said to him, "Father I how is it that your
soul does not obtain liberation?" Veheens answered—

"There is a city named Sameiyoo, in which Humeer Soomero,
my enemy, rules. If you will promise to earry off a himdred and twenty-five horses, bred in his stable, and present
them to the bards on the thirteenth day after my death, I

'When Veheels,' says the bard, 'took to his bed, at

'them to the bards on the thirteenth day after my death, I
'shall be released." The brothers and brothers' sons of

Kero Kotus we are informed, a small values, still so called, near Bot-

<sup>&</sup>lt;sup>1</sup> Kero Kotas, we are informed, a small vallage, stills o valled, near Bai-tow, in Kutich, where there are straces of an old city, evtending as widely as those at Wulleh. The name does not appear in the maps unless the place indicated be 'Kunt Kot,' mentanced as the retuge of Mool Ral, of Unhilwäri, during the inviseom of the King of Shenbhur. Vofc p. 52 (The Jhlas), sho other Ralpyset three, suggested to Gaprati from the north, Being dirven out of Kerantinear Rages Taktar in Sind, they took service under Karan Sind, they took service of the Complex about a 1200, and present head of the Jalla claim, to which the houses of Vanhaner Wadhyah. Immid, and other shedom?

'Veheeas stood around him but no one of them made any answer Then Kesur, although he was a minor, stepped forward and, pouring water into his father's hand, promised that he would perform his command. Thereupon Vehee is assed to Dev Lok.'

When the thirteenth day came round Kesur put off his mourning and invited his Linsmen to accompany him to Sameiyoo Some one muttered—No one will go to throw any his life with you' Kesur heeded them not, he trusted in his own strength. His arms reached below his knees\*, hewielded a spear that was fifty pounds in weight, he was armed with bow and arrow, he rode on a horse that resembled the eagle upon which Vishnoo is borne. He went to Sameiyoo and fulfilled his promise by bringing off the horses thence, and presenting them to the bards.

Kesur sent for his astrologer, and enquired how many days were allotted to lum to hive The wise man having consulted his horoscope predicted his early death. Kesur said, 'No one will know of it if I die seated in the corner of the house . 'my name will be famous if I die in fight 'Thus considering he went again to Sameiyoo and finding seven hundred camels of Humeer's grazing beside the river Mence he carried them off and presented them to bards at Keruntee purh Still no army of Humeer's set out from Same you Kesur went therefore, upon a third foray It was the Dussers festival, the wife and daughter of Humeer, seated in a chariot, repaired to a garden to take their pleasure Trom thence Kesur carried them off, a hundred and twenty five Soomuree ladies he carried off with them. Humeer now sent his minister to Kernn tee gurh who, when he arrived, stated that the ladies were the wives and sisters of Humeer and that it became Kesur to send them back with presents in the fashion of married ladies returning from their parents' house. Kesur laughed and sull the property should not be given up, and that the ladies were his own wives. The minister returned with this answer to Samerano

Kesur sent for his kinsmen, as many of them as were at Keruntee, and distributed to them a Somuree lady a piece He retained four for himself—in addition to his other numerous wives Ten or twelve years passed away, and the feud stall continued Eighteen sons were born in this time to Kesur and his brothers, whose mothers were the Soomuree Indies At length Humeer sent to say, 'I would come to fight with 'you, but Keruntee is a salt country, what subsistence could 'my army find there?' Kesur sent answer, 'I will sow a 'thousand acres with green wheat for your nrmy' Then Humeer came to Keruntee gurh, and in the battles that ensued, many Rappoots lost their lives. Among the rest Kesur fell with his sons, of whom only Hurpal survived. Ins brothers and nephews also fell, and Keruntee being destroyed, the Soomuree ladies burned themselves with their husbands. Hurpal the son of Kesur, took retige at Unlivera Puttun.

where Ghelaro Kurun, the Waghela, ruled The spear of Hurpal was as heavy as his fathers, and he and Kuriin were sister sons, therefore he was well received at Puttun Kuriin was at this time suffering much annoyance from a Bhoot, named Baburo, who had taken to lumself the fivorite Rance, Phoola Devec, of Janimer Tulaja. Hurpal attracked the Bhoot, and sezing him by his lock, of hair, which rendered him powerless, forced him to swerr that he would never again cause annoyance at Puttun He demanded a further promise from Baburo, which was, that he should attend him whence the was in difficulty and required his and The Bhoot assented Hurpal had afterwards a smillar context with a Shuktee Devec, whom he subdued, and compelled to become his wife One morning. Kuruin being seated in his court, sent for

One morning, Kurun being seated in its court, seat but, a Hurpal, the Mukwano, who came and stood before lum, Kurun invited him to ask a boon in reward for his services, he asked for as many villages as he could bind garlands upon in one night. Kurun made him, and seat what present Kurun had made him, and, when she was informed, took upon lerself the task of binding the garlands. Hurpal also called in the assistance of Baburo, the Bhoot, who attended him with his followers, a lakh and a quarter in number. They set out at mine in the evening, and fixed the first garland at Patree, then at its six hundred dependent villages. At four in the morning they had returned to Puttus, having bound garlands.

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upon the gates of two thousand villages Next morning the king having mounted a minister upon a dromedary, sent him out to make enquiry as to the number of villages which had become the property of the Mukwano The list contained two thousand names and Kurun having read it, confirmed his previous grant 1

When Kurun went into his female apartments, at noon, the R mee saw that something had occurred to cause him grief

The founder of a new village, after ascertaining from the astrologers the fortunate hour, erects two posts, between which he suspends a garland of leaves This represents a Keerttee Stumbh At the same time he sets up a water vessel, which he worships as an emblem of his family goldess He then worships Hunooman, and concludes hy giving a feast

With thostory in the text compare the following -

THE TICHBORNE DOLE -The family of Tichborne date their possession of the present patrimony, the manor of Tichborne, so far back as 200 years before the Conquest When the Lady Mabella, worn out with age and infirmity, was lying on her deathbed, she besought her loving husband, as hor last request, that he would grant her the means of leaving behind her a charitable bequest, in a dole of bread to be distributed to all who should apply for it annually on the Feast of the Annunciation of the Biessed Virgin Mary Sir Roger, her husband, readily acceded to ber request, by promising the produce of as mach land as she could go over, in the vicinity of the park, while a certain brand or billet was burning, supposing that, from her long infirmity (for she had been bedridden for some years), she would be able to go round a small portion only of his property Tie venerable dame, however, ordered her attendants to convey her to the corner of the park, where, being deposited on the ground, she seemed to receive a renovation of strength, and, to the surprise of ber anxious and admiring lord, who began to wonder where her pilgrimage might end, she crawled round several rich and goodly acres The field which was the scene of the Lady Mabellas extraordinary feat retains the name of ' Crawls to this day It is situated near the entrance of the park, and contains an area of 23 acres Her task being completed, she was recon veyed to her chamber, and summoning her family to her bedside predicted its prosperity while the annual dole existed, and left bermalediction on any of her descendants who should be so mean or covetous as to discontinue or divert it, prophesying that when such should happen the old I ouse woul I fall, and the family name woul I become extinct from the failure of heirs male, and that this would be foretold by a generation of seven sons being followed immediately after by a generation of seven daughters and no son The custom thus founded in the reign of Henry II continued to be observed for centuries, and the 25th of March became the annual festive day of the family It was not until the mildle of the last century that the custom was abused, when, under the pretence of attending

She pressed him to tell her why he was sad, and was informed that Hurp il had taken two thousand villages. The Rance had adopted Hurpal as her brucelet bound \* brother, so she caused her chariot to be yoked, and set off to demand of him a bodice. Hurpal met her at the gate of his minsion, and said, 'Sister! for what purpose are you come?' She said she had come for a bodice, and he gate up to her the five hundred villages constituting the district called the Bhal

Baburo Bhoot, in assenting to Hurpul's demand that he should serve him when required had added the following condition—'As soon as the tasks you set me are performed, I 'shall devour you' Hurpul was therefore now compelled to devise means for ridding hurself of Baburo—the Bhoot declaring his intention of eventing the penalty that had been provided. At length Hurpul ordered Baburo to bring a tall pole. The Bhoot brought one immediately. Hurpul sald, 'Fix it in the ground and go on chimbing up and down it 'when that task is completed you may decour me'. Thus was Hurpul relieved of Jus cause for anxiety!

The race of Hurpal and the Shuktee spread like the branches of a creeper of prundse: Shedo Margoo and Shekiru werther sons, and they had a daughter Bace Ooma Devee One day the Shuktee s sons were playing in the court yard of the palace, when an elenhant, belonging to the lying gol loose,

Tahlorm Dole, vagshonds, gypstes, and filters of every description assumbled from all quarters, pidering throughout the neighbourhood and at last, the gentry and magnetises complaining it was discontinued in 1796 Sangharly enough the baronet of the day had seven sons and when he was succeeded by the eldest there appeared a generation of seven disapliers, and the appeared falliment of the prophesy was completed by the change of the name of the late baronet to Doughty, under the will of his knawsomm.—Wiscoker Observer

'Compare the following — Michael Scott was, once upon a time, much unbarrassed by a spirit, for whom has we under the necessity of finding constant amployment. He commanded him to huild a could, or dain head, across that Freed at Kaleo at was accomplaised in one night and still door honor to the infernal sechitect. Michael next ordered that Eldohn bill, which was then an uniform come should be duried into three Another unjet was sufficent to part its summit into the three picturesque posks which it now bears. At length the enchanter compared this midefattagatio domon by employing him a tib dopeless and endiess task of making ropes out of sex and — Append z to He Lap of the Lat Minited.

she stretched forth her hand and land hold of them (Jhali)

whence they derived the name Jhala
'I have heard of you as a wirrior who conquered all the
'demons, I have heard of you as a warrior who had a
Shuktee for a Rance I have heard of you as a warrior who

Shuktee for a Rance I have heard of you as a warrior who took possession of two thousand villages Hurpal! great, with a hand like Yuma s I behold your power duly increasing There is no warrior upon earth O't son of Kesur, equal to you

'In Patree the Mukwano built many a palace The Rance 'sat at the window, no one knew that she was a Shuktee 'The king's elephant broke loose, she saw, from a distance, the princes playing Shedo Mangoo and Shekuro, extend 'ing her hand, she laid hold upon, she gave them the title 'of Jhala'.

The fortress of Cedur 1 is situated on the south western face of the range of hills which connects the chains of Vindhya and Arawullee It consists of a piece of table land, clevated to a considerable height above the plains, and surrounded with eminences the gaps intervening between which are artificially filled in and strengtheaed by ramparts The town of Eedur, which is surrounded by a handsome stone wall, with circular bastions, nestles at the foot of the hill , it is hardly perceptible from even a very short distance, being screened by small rocky lullocks, from which frown outworks, mounted with cannon, and manned respectively by the Jetawuts, the Koompawuts, the Chohans, or other warlike vassals of the sovereign From the residence of the Rather princes, situated at the back of the town, beside a reservoir of water, a steep and easily defensible pathway conducts through more than one gateway and fortified work to the plateau of the fortress The two most conspicuous peaks of the hill above are crowned by edifices . that on the left, n Hindoo temple, which tradition knows as the guard room of

I flar is the premier state in Malu Asathu. It is renowned in history as the seat of most of the mean galaxa, and herose of the Rapput clark. From the day when, after its flar is the mean failure to a mancher from the day when, after its flar is the mean of the Rapput clark. The seat for the flat field of Thamesar, it is made in the eighteenth century, it was taken and retaken man times over TI E lifty raps was a thorn in the sude of the Sultans of Gujarkt until Ahunsd (shab built Ahundangas forer, 18 miles sway, to keep a watch over them, in 1427]

Runmid, one of the old Rows of Ledur, that on the right, a small dome covered structure, called "the Palace of the mourning Queen". The level plan in front of the town of Eedur was, until Itiely, covered by a thick and impenetrable forest of stunted trees, which completed the defences of the fortress, and assisted in giving to it that impregnable character while it bore of old, and which is attested by the proverbeal saying used throughout Goozeru, to signify the successful conclusion of a hopeless undertaking.

# I have captured Eedur gurh,

Ecdur is first known in tradition as II doorg, the residence, in the Dwapur Yoog, or third age, of Ailmin, the Rakshus, and his brother, Watapee These demons harassed the surround ing country, which the indulgence of their cannibal propensi Reeshee In the Kul Yoog, or iron age, when Yoodishteer was fresh in men's recollection, and Vikrim had not yet arisen to free the world from the load of debt, Vence Wuch Raj ruled in Eedur He was the possessor of a magical figure of gold, which furnished him with resources for constructing the fortress on the hill and its various reservoirs The Queen of Venee Wuch Râj was a Nagpootree, the daughter of one of the snake kings of Putal, or the infernal regions. They reigned there happily for many years, and then, as the story goes, suddenly happity for many years, and then, as the story goes, suddenly disappeared. Once on a time the Raja and the Rance were seated together in an oriel window of their polace in Dedurguith, when the corpse of o man who had ded in the city was carried past, followed by a mouraing train. The Rance en quired the meaning of this melancholy pageant, and was 'informed by her husband that the mourners lamented one who 'was dead "Let us not remain in a place like this, where 'men die," said the Rance Wuch Raj and his queen then went to the hill of Tarun Mother, and entering a fissure on the rock, close by the spot where the goddess is now wor shipped, they descended to Patal Thereafter the land by desolate for many years

When Wullubheenugger fell, Pooshpawutec, one of the queens of Skeeladitva, was at the shrine of Umba Bhuwanee

at Ārāsoor,\* which she had visited for the purpose of laying upon the altar of the goddess a volve offering in acknowledg-ment of her expectation of offspring. She was on her return, when the intelligence arrived which blasted all her future hopes, by depriving her of her lord, and robbing him, whom the goddess had promised to her prayers, of his ancestral erown. She took refuge in a cave in the mountains, where she was delivered of a son, thence called 'Golia,' or caveborn. The queen confided the infant to a Brahminee, and enjoined her to educate him as one of her own easte, but to marry him to the daughter of a Rajpoot. She then mounted the funeral pile to follow her lord. At this period Eedur was in the hands of the Bheels. The young Goha, soon abandonlng his Brahmin mother, frequented the forests in their company, and by his daring character rendered himself their favorite. The Bheels, in sport, having determined to elect a king, the choice fell upon Golin, and one of the 'children of 'the forest' cutting his finger, applied the blood as the teeluk of sovereignty to his forelicad. Thus Goha, the son of Sheeladitya, became lord of the forests and mountains of Eedur. His descendants are said to have dwelt in these regions for several generations. The Bheels, at length, tired of a foreign rule, assailed Nagaditya, the eighth prince of the line of Goha, and deprived him of his life, but his Infant son, Bappa, then only three years old, was saved to become the founder of the dynasty of Mewar.

After these events, some Purechar Raipoots came from Mundowur† in Marwar, and binding the gatland upon its gates, refounded Eedur, where they ruled for several genemions. In the time of Purechar Umur Singh, the Raja of Kanouj, Jeychund Dulé Pangulo, was performing ascrifice on account of the marriage of his daughter, Sunyogcetå. He sent letters of Invitation to all rapas. Eedur was then subject to Cheetor, and Sumurshee Rawul having been invited by his brother in-law, Prutheeraj, to accompany him to the marriage, summoned his vassal, "Umur Sungh, to attend him. The Purechar chieftain, with his son and a body of five thousand horse, wratt to Cheetor, and soon after they were cut to pieces in the

<sup>1</sup> Vide Tod's Rajasikan, ed 1920, i. p. 259.

great battle in which Prutheeraj was defeated by the Mohummedons. When the tale was told at Ledur, many of the Rânees became Sutes, easting themselves from a precipitous cliff, to the north of Eedur, which still bears the name of 'the 'Rânees' leap,' or 'the lill of murders.'

Umur Singh had left Eedur in the hands of a servant of lus, named Häthee Sord, a Kooles, in whem he had great condidence. Häthee retained possession of the country until lis death, and was succeeded by his son, Shmulyo Sord, in whose time the Räthors first appeared in Eedur.

After the death of Jeychund Dulé Pangulo, Secyojee Růthor, who is reputed to have been his son, left Kanouj, and established himself in the sandy deserts of Maryar. He had three sons, of whom the elder, Astânjee, suececeded him; Sonungiee and Ujiee, the two younger sons, 'considered that 'they had better go to some foreign country for their subsisticate.' They repaired to the court of Unhulwârd, whose sovereign, probably Blueme Dev II., was their mother's brother. The Solunkhee prince assigned to them the fief of Sâmeturd, in the distinct of Kuree. Ujiee Růthor soon after espoused the daughter of a Chowra chieftain, whose estate lay near Draktâ. This connection gave him an acquaintance with that part of the country, which led him to seck on establishment therem; soon ofterwards, therefore, he siew Bhoj Růj Chowra, and possessed imuself of Dwarkâ and of the province of Okanudu. Ujie left two sons, Wāgājee and Wādheljee, whose descendants are still numerous in that country under the names of Waiâs and Wādheljee.

Samulyo Sord was, meanwhale, exerting the discontent of his subjects at Dedur by his tyramical conduct. The Nagur Brahmian were at that time very numerous in the Sord's domindons, and the leading man of the easte was olso the puncial odviser of the sovereign. The Brahmin had a very beautiful daughter, whom the rap, happening one day to see, became enamoured of, and demanded in marringe. The minister knew that if he ventured upon a direct refusal, Sâmulyo would take his doughter away by force; he therefore countereletied acquisecence, and merely begged for half-a-year's delay, in order that he might make suitable preparations for

the nuptials In the interval he hoped to discover some power ful chieftain whom he might call in to his aid The Brahmin with this view paid a visit at Sametura at the court of Prince Sommigue to whom he introduced limself asking him if he had the courage to take Dedur with its nine laking of revenue Sonungjee assented The minister returning home give out that he was making preparations for the marriage and was with the view to its celebration assembling his relations. By twos and threes a hundred carriages supposed to contain Brahmin ladies conveyed to the minister's mansion the Mar waree warriors and their leader A number of Koonbees were employed to collect goats and supplies of liquor. The minister at length announced that his preparations were complete and sent to bid Samulyo Sord and his relations to the feast The bridegroom's parts nraved was duly welcomed and freely supplied with intoxicating liquors and drugs. The minister then ordered his servants to serve the second course This was the signal which had been agreed upon The Ru poots therefore rushed forward and surrounded the room in which the reveiling was held. The doors were then locked that no one might be allowed to escape but a party of koolees from without forced them open and brought out Simulyo Sord The chieftain strove to cut his way through his enemies and regain the fortress but n number of his followers were slam on the steep ascent and Samulyo himself fell within a short distance of the gate of Eedurgurh When Row Sonung jee came up to the spot where the Sord chieftain lay dying Samulyo raising himself for the last time made the royal teeluk on the victorious Rathor's forehead with his own blood and begged him with his dying breath to appoint for the preservation of his name that each Rathor Row on mounting the royal cushion of Ledur should be marked with the technic by a Sord who should draw blood for the purpose from lus own right hand and say 'Mry the kingdom of Simulyo Sord flourish!' Row Sonungice assenting Simulyo soon breathed his last

The wife of Samulyo, who was pregnant fled and took refuge in a cave at the foot of the hill sacred to Multi Dev Khokurnath She was there sheltered by the recluse who served the temple, and gave birth to a son, from whom descend the Koolees, of Surwan, on the Mewar frontier, and of khokur, in Puttunwara

The spots on the ascent to Ledurguth, which are supposed to have been struned with the blood of Sumulyo and his strughtered followers, are still marked by the Hindoos with vermilion on 'the dark fourteenth,' \* and other days on which Hindooman is worshipped, and when the descendant of Row Sonungee assumes the cushion of his ancestors in their last retrief at Fol. a Koolee of Surwan is, to the present day, employed to mark with blood upon his forehead, the royal teeluk which asserts his yet unsurrendered title to the domains of Samulyo.

'The Collab,' 2 says Colouel Tod, 'claim, with some pre 'tension, to be of the race of the sun'. The accounts to which we have had access, however, make them of the race of Chundra, or the moon, descending through Shilewalium, the conqueror of Vikr im ditya. Their first readence was Joon Khergurh, on the banks of the Loony river, in Marvar ten miles west of Balotra. They took it from one of the aboriginal Bheel chiefs, named Kherwo, and had been in possession of it for twenty generations, when they were expelled by the Rathors Their long possession of this sent in the 'Indo of death,' is asserted by the title of 'Muroo,' which their chieftinn still assumes.

It was under the guidance of Sepuk, the son of Jinjurshee, that the Golibs retired from Marwar. The cause of their departure was a feed excited between them and their neighbours, the Dibhees, by the Rathor clan, under Astanjee, the son of Seepo let II, then making their first settlement in the land of Muroo 'The Dibhees' says the brild, 'behaved treacherously to 'the Golibs—treacherously dut they seek to destroy Sejuk. To a feast they united the Muroo, intending to put hum to 'death.' Clever was the Dibhees's daughter, she was the

<sup>&</sup>lt;sup>1</sup>(The Gohls nere cadets of the Valshin hours, bong descended, a needing to the legend, from Goha, so named because be as born in a cav, to which has mother, the wadow of "sladity a VII, had fied when the city was sucked (q. 22). The fest hastoric mention, of them is an inscription at their capital of Mangrob, which talks of Sahij Cohij, sono Salidrand Letter of Somrat, who downshin Samus 41201, d. p. 1146).]

LÂ CHAP II

Queen of Sejuk The virtuous wife became aware of the intentions of her kindred, yoking her chariot she went forth, she came to Sejuk's house, and related to him the whole

matter When Muros est forth, he called his good warnors, and acquainted them with the design, they arised themselves

and attended lum. To murder Squik the chieftrums assembled, he knew their treachery, and came to meet them. The warners struck at each other. Squik had been unvited to a feast. Strunge it was that they should slay each other. In the hall the dishes remained filled, in the hall the sword moved, the chieftrums caused wounds in each other is bedeen.

moved, the chieftuns caused wounds in each other s boddes, 'gaping like the opened windows of great minisons. Janjur' shees son, brandishing his dagger, struck it into the breast of M in. Tighting with the Dabbees, as if hunting gime the Golul finished his sport, and went home poyfully to Kher Man he sent to the house of Yumn'. The Rathers, who had set the parties at enmity, finding them both weakened by the losses which their feud had occasioned, now stept in, and seried the booty for themselves, expelling the belirrernet class from

# Dabhees left, and Gohils right

the land of Muroo Hence the proverb .-

Sejukjee assembled his clan, and, taking with him his minister, Sha Raipal Umcepal, and his family priest, Gung's r im Wullubhram, of which latter the descendants still exist at Sechore, set forth to seek his fortune 'in foreign lands' The image of his god, Morfeedhur, and the trident of his family Khetrapal (or Lar) were placed upon a chanot which pre ceded the line of march, for Morleedhur had appeared to Sejukjee in a dream, and had informed him that he should halt, and found a city upon the spot where the chariot should break down When the train arrived in the Punchal country, the wheel came off the god's car Sejukjee halted upon the spot, which is that where the village of Sipur stands, and proceeded with Sha Rajpal to pro obeisance to the Ri of Joonaguth The Ra Kuwat and Koonwur Khengar received them, and caquired what had driven them forth from their own country Scrubge answered that the Rathers had given the Dabhees bad counsel, and had excited them against him, and that eventually Astânjee had expelled the Dåbhees also, and had taken Khergurh for linself. Rå Kuwåt took Sejukjee into his service, and gave him a grant of Sajour and eleven other villages, with a commission to protect that part of the country 'against the Känt 'Bheels.' At that time the Kätees had not yet come out of Påwur land, and Dhåmlulpoor, near Choteelå, was the frontler town between the Wäteleas and the Rås of Joonacuril.

Scinkice remained several days at Joonagurh, and, while he was there the Koonwur Khengar, who was thirteen years old, went out on a hunting expedition. He came at length to the neighbourhood of Sapur, and, while following his sport, started a hare, which, when pursued, fled, and took refuge in the Golil's encamoment. Khengar demanded that it should be given up to him; but Schuk's brother and nephews declined, saying, that no Rajpoot could give up what had taken refuge under his protection. A contest ensued : several of the Koonwur's followers were slain, and he was humself made prisoner. One of the Koonwur's party escaping hastened to Joonagurh, and informed Ha Kuwat of what had happened, adding, that he did not know whether Khengar was alive, or whether he had been slain. Sciukice was sitting in the court at this moment ; he became very sorrowful, and considered that he would not now be able to cetain the grant of the villages. He rose, and making obeisance, placed the putta in the Ra's lap. Kuwat asked why he dul so. Sejuk answered, 'My followers have slain your only Koonwur; how can I remain in your territory?' The His returned the grant to Sejukjee, bldding him be of good courage. Seigh hastened to Sapur, and finding that the Koonwar was alive and well, he made submission to him, and, bringing his daughter, presented her to him to be his wife. The princess, whose name was Walum Koonwurba, was sent with presents for her bridgeroom, and a suitable wardrobe for herself, to Joonagurh; and Sejukjee, with the Ra's permission, founded n new town near Sapur, and called It Sciul poor.

At this time Sejukjee's brothers also were settled at different villages that were assigned to them. Hunoojee obtained lugud; Min Singh, Tätum, near Botād; Doodojee, Toorkā; and Depāljee, Pāḥād.

Sejukjee was succeeded by his eldest son Ranjee. His

younger sons, Sahajee and Sarungjee, obtained the villages of Mandwee and Urteela \* and were the ancestors of the families of Gareeadhar and Later

At this time, a chieftum numed Ebhul or Ubliye, of the Walo clan, held possession of Walak land and of its capital, the town of Wulleh, situated among the remains of the aucient city of Wullubheepoor, he possessed also the neigh alterent cay or wintenecepoor, he possessed also the his-bouring town of Tulaja The position of the latter place has been already indicated It stands at no great distance from the sea, on the banks of the river Shutroon, which flows down from the sacred mountain of the Jains, and at the foot of a beautiful and pyramid like hill, which the followers of the beautill and pyramid like hill, which the followers of the Teerthunkers regard as part of the back bone of Soreth—a cone of the range of which Girnar and Shutrooniye are the nost celebrated pinnacles. The hill abounds in caverns and excavations, clucify situated on its northern and western sides, and about midway between its base and its summit. The most remarkable of these is a rectangular excavition of considerable by four square pillars—all of them now removed The architecture above them is enriched with square facets, and with a battlement of five four centred arches, for which, as orna ments though apparently ignorant of their constructive value, the early Buddlust architects evlubited a singular predilection <sup>1</sup> Tradition has, however, forgotten the connection between this cave and the sectaries, who when Sheel ditya ruled in Wulinb lice, filled so important a place in story, and now assigns as its founder, Ebhul the Walo

Another large cave, close at hand, is dedicated to the Devee Kliodeear (of whom hereafter), while of numerous similar smaller exervations, some are used as dwellings by wandering osceties, and others, and by far the greater portion, is reservoirs containing the purest rain water, for whose conduct into them small channels are cut all over the hill On the summit stands a Jun temple, creeted in v.D. 1381, and on the flat shoulder to the west, a similar building last, and on the hat showder to the west, a similar bunding of very modern date, the ascent to both of which is rendered casy by steps formed of masonry, or hewn out of the living

<sup>1</sup> Vide Illustrat or s of the Rock cut Temples of India, by Mr. Lergusson, p 13.

rock. On the northern and eastern sides, the peak of Tulya is clothed with foliage, whose neh and varied coloring adds to the effect of the temples, which, from their rocky pedestal, stand out white and brilhant against the blue sky The town, lying at its feet, as surrounded by n landsome buttlemented wall, and a clear rivulet creeps beneath the northern bastions, which bears the same name as the lull, and which unites a little below the town with the river that descends from Palectan ; In a small shrine, on the eastern face of the hill, a lump is lighted every night in honor of Talin Dyte from whom the half derives its classic name of Tal Dwnj Geeree falay was, as tradition asserts, the foc of Ebbul Raja, by whose arms he was subdued, but though his reputed conqueror is now impatent and well nigh forgotten, the Dyte still rules, seated on his rocky throne, the lamp which berns before his shinne must mis rocky turone, the lamp which burns before his sinne must never be extloguished, even in the stormest night of the monsoon, though the torrents of run rudely wound the monitum's side, and when the loss fragments of rock roll down upon their dwellings, or pestience rages among them, the Inhabitants of Tulky repent of having neglected the honor of Tulin Dyte, and driven down upon themselves this his enpricious vengennee

In the days of Libiul Webe, a merchant of the Jain faith bad it is and, filled so many store bouses with grain that he found it impossible to realize the value. He opplied, in this strait to his gooroo, one of the magicoskilled Juttlees, which writing in charm on an amulet fastened it to the horn of in black anticlope, which he set free to roam in the forest. After this the rim occased to fall funione rigid for seven years, the cattle perished, the people field to Malva, and the land was desolate. The merchant's grain however, was sold. Either Walo of all his numerous stull had only five horses left. He was much distressed. A wood-cutter one day came noto the court, and said that he had observed a black ontelope in the jim, he, which, wherever it moved, carried verdure with it il then pronounced that some one must have bound the rum with this antelope. The rija and his followers went into the jungle, they caught the buck, and, unfastening the noutlet tred to fis horn, took out the paper, and real it. There was written

thereon-' When this note shall be dipped in water then shall 'the rain fall.' They took water from a bouget, and moistened the note. Torrents of rain began immediately to fall. Some of the followers of Ebhul Wâlo pershed in the storm; the raja, himself, rode a horse af celestial breed; he put it to a gallop, and made for a light which he observed twinkling in the distance, and which led him to the hause of a bard who lived In a 'Nes.' or collectian of huts. The men had, all of them, gone off to Malwa; but the wamen were left behind, and one af them, named Sybce, the Nesurce, took Ebhul aff his horse. The king was senseless from the fatigue he had undergone; but Sylice restored him to consciousness by embracing him, and Sylice restored that the consensations. Ebbul, recovering, asked Sylice who she was; she replied that she was a bard's wife. He informed her that she had saved the life of Ebbul Walo, and pressed her ta ask of him a boon, She said, 'When a proper opportunity arrives I will ask it.' Ebhul then returned home to Tulâjâ.

The famme disappearing, the bard returned home. He was Informed that, during his absence, his wife had entertained a stranger in her house for three days. The bard was inflamed with jealousy; he began to accuse his wife, and threatened her. Syliee, placing the paims of her hands together, looked up towards the sun, and prayed, saying—'Sooruj, Sire! If I 'am guilty, may I be struck with leprosy, ar else may this bard! I fler lusband became a leper. Sylice, satisfied with laving, by this ardeal, established her innocence, carefully tended him, and carried hum to Tulājā, to the gate of Ebhul Raja. She begged the doar-keeper ta inform Ebhul that his sister, Syhee, the Nesurec, had come to ask for her bodice. When he received the message Ebhul was seated with his son, Ano, at dinner; he rose immediately, and coming to the door, Allo, a utilise; in rose immediately, and coming to the door, greeted the Nesurce, and asked her what she desired. She said, My lunsband has become leprous; but if he be bathed in the blood of a man who possesses the thirty-two marks af virtue, he will recover. Ebbul enquiring where such a man was to be found, was told that his son, Ano, was such. The Walo returned sorrowfully into his private apartments. The

Rance asked who land arrived, and what was the intelligence which caused him so much distress. Ebhul said—'A bard'a 'sufe, to whom I made a promise, has come to demand its 'failtiment, and asks for Ano's life' Hearing this, Ano quickly naswered,—'She says well, aur names will hee and be re'nowned.' The Rance also assented, and was pleosed—thinking that men would say of her—'Such a jewel could 'have ripened only in the womb of such a mother.' At length Ebhul, determining ta perform his promise, siew Ano, and washed the hard in his blood, upon which the leprovy immediately disappeared. By the favor of Yog Niaja, the lard's wife was enabled to restore Ano ta life; but the devotion at himself and of this father still survices in a serse.

The giver of his head, Or the headsman should we praise? Men of Soreth I consider, Of the two Walos which was greater?

In the time of Ebhul, there lived at Wulleh, a Chârun, ar brid, named Mâmureco, of the Mâd sect, who luid seven daughters suspected of being Shukters, and af suckling the blood of live buffaloes and eals es. Ebhul Wâlo on this account sent for their father, and ardered their expulsion from the city. Mâmureco called his daughters, and saud to them, 'You 'are Shukters, no one will marry you, and the Raja orders 'that you should deprut hence.' The sexen sisters prepared to obey, and, and starting agreed among themselves that, whenever the temple of any of them should be found in a village, the other sisters should leave the place, and proceed onwards. The eldest of the sasters was lume, and thene named 'Khodecâr. The others preceded her, and she limped after them, but to whatever village they came they found shrinesalready dedicated to the worship of Khodecâr Dever, so powerful was her name. Temples of Khodecâr Dever, so powerful was her name.

Temples of Khodeeår Måtå are still numerous in every part of Goozerat; vows nre made, and offennes of buffaloes and calves presented to her. She has many 'Bhoowos,' and numbers the chief of the Gohlis among her most devoted worshippers. Her sister, Awad, has a temple at Manchee, in Kiteewar, and the other sisters are similarly worshipped.

<sup>1</sup> For a description of the Bhoowes, see Conclusion.

There were formerly a thousand houses of Walum Brilmins in Wulleh They were the family priests of the Kycusth caste, and had the care of the shrine of Wyemath Muha Des On the marriage of a Lycusth maiden the Walum Brahmins exacted a fee of one hundred rupees,\* so that many madens, though they had attained the age of thirty years even, remained unmarried in consequence of their parents' inability to satisfy the Brahmins' demands At length the whole Kyensth caste ceased to celebrate any marriage, hoping thus to compel the Brahmins to abate their claims The priests, however, met this step by threatening that they would perform tragu, and inflict injuries upon themselves of which the guilt should fall upon the Kyeusths These, as a last resource, threw themselves at the feet of the raja Ebhul Walo had been taught that the giver of a bride gift acquired as much virtue wealth as the performer of a horse sacrifice He caused the astrologers to search for a fortunate day, and declared that all the maidens should then be married, and that he would himself bear the expense that might be incurred. The Brahmins how ever, refused to officiate unless their demands were satisfied beforehand, upon which, Ebhul, finding the power of these priests to be too great at Willeh, crused all the maidens to be removed to Tulaja, where their marriages were celebrated by Brahmuns of other places The Kyeusths having thus effected their purpose returned to Wulleh but the Walnin Brahmuns immediately repeated their demands as if the marriages had been performed by themselves, and resorted to traga and other means of compulsion The raja then called all the priests together, and held a council, with a view of settling the dispute to the satisfaction of all, but the Brahmins were much enraged and allowed themselves to speak even of the king Improper words Ebhul Walo was very angry, he stood aloof while a number of Bheels employed by the Lyensths, attacked the priests, and commuted many Brahmu minders. The priests who survived, carrying their fundies with them, retrief from Wulleh, binding themselves by an oath that none of their race should ever after dwell in that town, or accept the office of family priest to any of the Kyeurth easte Traveling towards Goozerat, the Brahmins arrived in the viemity of Dhundhooka

where Dhun Mair, the Koolee, ruled. He, having no son, presented his property, as Krishin gift,\* to the Brahmins Four hundred of them settled at Dhundhooda, a others, who refused the rajv's gift, passed on into Goozerat, and took up their residence at Wavo, Sojectiura, and other towns. To those who remained, the raja granted the office of franky priests to the Kshutrees and Vashyas of Dhundhooka, and, though Modh Brahmins from other places came thither to act as family priests to the Modh Wanceus, this was not permitted, and, inp to the present time, the Walum Brahmins are the priests of all castes in Dhundhooks.

Banjee Gohil land meanwhile founded a town at the confluence of the Goma and Bhadur rivers, no great distince from Dhundhooka, and had given to it the name of Råmpoor. He formed an alliance with the powerful Mairs, and to conclinte them, married a daughter of Dhun Mair, their chieftain, by whom he had a son, who nequired the village of Kluis, and whose descendants still exist under the name of Khusheeo Kholees!

Under pretence of a venging his oppression of the Brahmins, Rangee Gohil and Dhun Mur combined to attack. Ebbild, the Wild The Gohil led two thousand Rappoots, and five thousand Nairs followed their chieftain. It was, as some as, while Ebbild, according to his daily practice, worshipped the morning sun, that his enemies attacked him, and that, as he refused to leave his devotions, he was slain, but others assert that he fill, in the dust, of exening, on the field of battle, and that he was described by Nainayan whom, when he went forth, he had entered to remain ammoved until he should return victorious. Hence, his monumental stone, which still stands among the runs of Wullhöbice is believed to avert its fine from the deirly which had betraved him, turning to the west in the diwn of day, and moving gradually to the east until the time of the setting som.

Another account makes the khusheco koolees to descend from the marrage of Veshopee, one of the brothers of Scpakpe Cohl, with the daughter of a Mar koolee of the Dhandbooka family. [It should be noted that if Pagi [Go hi] broth Jefore the imme of Muhammad Tughbak (1327), the legen I on pp. 444 ff, which makes him the brother in law of Mahm il Begala (1435) is incensuited;

The acts of Ebhul Wâlo are thus done into verse by Mâmureco, the father of Khodceâr,—

First, I brought back the departed rain
The fear of a terrible famine allaying;
Next, I cured the leper's panes,
Releasing Nesures Sylice from the curse
Ano's head I gave—I who am called Ebhul!
A hand of madens in one day I gave in marriage;
I, the Wide, victorious among those who keep their word!
Tulijs, the ornament of my royal disaden;
Wulleh, my royal seat, a dadem among thrones
A son ol the sun, my father Scorege;
An ocean of gifts, of Hudoos the boundary;
Waster of founded cities, builder of cities in the waste;
A Malwa to the roor, a rais plue Dhurun.

Dhun Mair resigned to his son-in-law their joint conquest of Wâlâk-land; and Rânjee Gohil removed his royal seat to Wullch, and reigned there until his death.

Numer, and reigned there until his death.

Rânjee Gohil was succeeded by his son, Mokherâjee, the most celebrated of his line, and the first who bore the far-famed tille of 'King of Perumbis.' The earhest achievement of Mokherâjee Gohil, was his taking up a strong position in the Kho-kurâ hills, which extend in a parallel line to the gulf of Cambay, between its waters and the mount of Pâlectaña. From thence he made attacks upon different points on all sides, rendering himself the terror of the surrounding country.' When, in the caves of Khokura, the lion roared, the dwellers 'in Vindyächul abandoned their food, O Mokeirāl' He possessed himself of Oområla and Bicemunda', Modulguh and Mecthecaloo; but his most important conquests were those of Gogo and Pecrum.

Ghoghā, or, as it is usually called Gogo, is at present a neat and thirving sea-port town, containing upwards of eight thousand inhabitants, and possessing the best roadstead in the gulf of Cambay. Its seamen, called Ghoghārees, partly of the Mohummedan faith, and partly Koselee, or Hundoo, the descendants of the navigators fostered by the kings of Unhilwähä, and to whom an entire square in that city was assigned, still maintain their ancient reputation, and form the best and most trusted portion of every Indian crew that sails the sea under the flag of

CHAP II

the channel of Peerson The first rush of the spring tide is irresistible in its force and affords a scene which only the eye witness can fully realise A perpendicular wall of water three or four feet in height and extending across the gulf as far as eye can reach approaches at the rate of twelve nules an hour in speed and with an alarming noise carrying certain destruction to the mariner whose ignorance or fool hardiness leads him to neglect its warming voice 1 Bonts passing from the port of Gogo to Pecrum stand out as if with the intention of crossing to Dehei bara at the mouth of the Nerbudda lest the strength of the current should carry them into the strut They are exposed to an unersy chopping sea which frequently breaks over them and are obl ged exrefully to avoid the sunken reefs over which the water boils up into little conierl waves The landing is usually effected upon a sandy beach on the northern side of the island below a bank upon which a white flag points out a spot marked by a palecyo dedicated to Mok herajee Gohil The remains of the fortress of Pecrum may still be traced occupying nearly the centre of the island and stretching across its entire breadth. A few bastions and the site of a gateway on the western side may be clearly dis tinguished and one of the entrances was formerly ornamented by two monolithe elephants with their pedestals cut out of a stratum of the conglomerate rock which has been so great a subject of interest from the fossil remains it has preserved Within the enclosure of the old castle, the remains of a tank and well are visible brol en pieces of Hindoo sculpture strew the ground and a hamlet consisting of about a dozen lints occupies nearly the centre At the south western corner of the fortress is an elevated piece of ground formerly, probably the site of the citadel but now occupied by a lighthouse From this point the value of Peerum as the stronghold of a maritime or piratical power of former days may be vividly perceived On the one side is seen the coast of Gohilwar; the port of Gogo, and many villages nestling among groves of trees with the whole of the country sloping upwards towards the Khokura

I lde Forbes Oriental Memo rs vol it p 22t see also the papers On the Island of Perim in the first volume of the Journal of the Les bay Princh of the Poyal Isiat e Soci to

hills; on the other side may be clearly distinguished the mouths of the Nerbudda and of the Tunkāreea river; while, north and south, the eye sweeps the waters of the gulf of Cambay so completely, that of all that pass from ocean to the ports of wealthy Goorceat, no white sail by day, nor glimmering lantern by night, can escape the glance of the watchman of Pecrum.

In these positions Mokherajee Gohil at length established himself. 'Rân's son, the powerful, the raja of rajas, built n'new city for his residence. On a hull be constructed a strong 'fartress; the waves of the sea washed it on all sides. He 'made it Lumous under the name of Perumbh, did the lord of earth, scizing the kingdom of the Koolees. The Bârcâ was then the lord of it—of both Ghoghia and Perumbh. Both Perumbh and Ghoghā took Mokherâ; seven hundred 'mutiners he put to the sword; he slew all the Koolees. Subdung the two cities, he made splendld the throne of 'Pyrumbh, did this great practiser of austerities in former butth, this chief of great fortune. At Perumbh he kept many a skip, for the roads to many countries lay there; 'many a vessel did he plunder; in every port he was an object of terror. From all that sailed he exacted tribute, did the raja seated on the throne of Perumbh. The image of Ilunoomân he wore upon his armlet, the figure of Kâleckâ was impressed upon the hand of Mokhera.'

The exactions and piracies of the King of Peerum at length drew upon lim the weight of the imperial arms. His enemy is described in Hindoo tradition simply as Togbluk Shah; but though the Mohammedan historians mention nothing of the fall of Peerum, there can be no danger in identifying this Moslem leader with the prince, the outline of whose story, as far as it affects Goozent, we have just related,—Mohammed, the son of Geiths coulders

It was, no doubt, while employed in restoring order to this part of his dominuous that Mohammed Toghluk Shah turant lus arms against Mohkenique Gohal. The immediate cause assigned by Hindoo legend is the ill-treatment of a merchant of Delhi, who brought fourteen vessels laden with gold dust to Peerum, which Mokhenijee plandered though he had pro-

mised to protect them, and given the God of the Sea as his security

'Much troops of Ghuznee came against Perumbh and Ghogha', the kettle drums and horns sounded, it seemed as if occan had deserted his bounds. Many Mohummedans of different races were there—foot soldiers horse and elephants. With the ocean lord to fight they pitched their tents at the edge of the ocean. The Gohd alone in his den at Perumbh roared like a lion. His austerlies had been great, so he feared not a whit. The armies prepared the arrows flew into the sky, but no blow struck the city of Mokhera. Many days fought the Toghluk, Shah with trealerous artifices, but a lakh of attempts fuiled, the shah was tred with his Isbors, in the water of the ocean his sight fuled to reach, but Mokhera, grasping his sword in his land, maintained the honor of fails?

The enemy could not reach Mohher at Pecum, being nurshed to pass the struct, though the aggries of merchant fasted, and adjured the God of Ocean, who had become security to him to withdraw his waters, and leave a passage for the Moslem army. Mohimmed Shah then drew off his troops, hoping to entice the Golul from his impregnable position, a stratagem which the Moslem often practised, and to which the Rajpoot chiefs as often succumbed.

Hetween Chogh; and Goondee\* the Mohummedians fright-ened remained. Then considered the run, "death must come some dry without doubt." Ascending a slip, he came in the night from Perumbh to Choghá, he prepared to fight, taking in his hand his sword, he bound upon his brow the length minded one led his army out, giving his soldiers encouragement. Mokhera, the Muroo, attacked the pada islatl's army, he trampled the Mohummedians in the mud The pipe and the horn sounded, standards fluttered in the air, streums of blood flowed. The warners of both armies mingling together, the sister's som of the padishila who led the I warners was precessed by Mokhera, he struck him from his elephant flown to the ground. When Mokhera Ghalah of began to stake, the Mohummedians thought of Alfah On

the Usoor s army his blows rained, half of Foghluk s soldiers did the son of Ran slay with the sword The enemy's array. torn by the sword of the king, seemed like a mountain which the lightning had nven Then Mokhers fell, he fell at the gate of Ghogha The trunk of his body rushed on brandish ing a sword, from the head which fell to the ground issued the cry, "kill ! kill !" The army of the enemy fled in a body, many of the Yuwans fell The padishah hunself escaped with difficulty A charmed string, blue in color, they laid on the ground, then fell the trunk, then ceased the sword to move The other warners then turned back Perumbh's lord fell on the earth, having performed to the full all his Nows Seruk's grandson was proved to be of the race of Devs . his life was swallowed up in life, while the army of

done, Hindoo!' ' The fortress of Peerum was destroyed by the Mohummedons upon the death of its founder, and was never afterwards restored. Its association with his name is, however, still freshly preserved. The Hindoos delight to place a few grains of opum, under the name of n cup of Kusoomba an the monumental stone erected to his honor, and the mariners who sail past the island of Peerum seldom neglect to cast an offer ing of food into the sea to propitiate the shade of Mokheraice Colul \*

the padishah ened as it fled, "Well done, Hindoo! well

Skt Lusumbha, saffron flower Opium water is yellow ] ! (See the articles Gogha and Puam in I O, 1908 Both the town and island are included in the Ahmadabad thatrict. Gogha has now lost the commercial importance, having been superseded by Bhaunagar, which is on the railway A great find of fessal bones of Sivatherium and other huge brasts, allied to the Siwahk fauna, was discovered on the island in 1836 1

#### CHAPTER III

#### MOOZUTTER SHAH I -SHAH AHMED I

MOOZUTFER KHAN immediately on his accession, undertook the task of reducing the Hindoo chiefs to the position of tributaires and his first expedition of this nature was directed grants Eedur.

Row Sonungiee had been succeeded, in their turns, by Emuliee, Dhuwulmuliee, Loonkarojee, and Burhutjee, of whom nothing is recorded, except the remark, that ' until the time of Row Burbutice, the kingdom was neither increased nor diminished Runmul, the son of Burbutice, is better known He it is whose guard room is pointed out over topping the fortress of Ecdureurh , and by him, and the eleven Runmuls who oftended him, the bard is supplied with many a theme for romantic story 'Row Runmul took from a Yaduy family the country called the Bhagur, between Eedur and Mewar, the 'eanitol of which Jharud gurli he mode for some time his residence From thence he removed to Panowra Runmul gave the Bhagur to n puttaut, or feudal vassal, of the Solunk blee blood . he received also nebuef of the Sonuegera Chohans who came to Eedur from Jhalor, having been desnoiled by the Volummedans , to him the Row ossigned the putta. or fief, of Jord Meerpoor This Cholian family for some time intermarried with that of the Row, but ofter a time they connected themselves with Blief women, and became out castes f

"In the year A D 1303" says Ferislita, "the Ray of Ledur having refused to pay the enstourny tribute, Moozuffer Khan marched to enforce it Several slammshes ensued, in which the new governor was generally victorious until he arrived before the town of Ledur, which he closely invested. This sage being protracted, the garrison became so districted for 'provisions, that it is said they consumed eats and dogs—not before these animals had begun to feed upon each other. The 'Ray, at length, sent out his son to prostrate himself before

'Moozuffer Khun, and to beg the lives of the inhabitants, a 'boon which was grunted on condition of the payment of a 'quantity of gewels, and a large sum in specie'

Moozuffer Khan was next engaged in vindicating the right of the sovereigns of Goozerat—a right dating, probably, at least as early as the regin of Sidh Rij—to the districts of Sultanpoor and Nundoorbar, in Candersh, now attempted to be occupied by Addi Khan. On his return to his capital, he learnt that the Riy of Jehrend, in the western Puttun district, 'an idolater,' had relieved allegiance to the Mohummedan authority Moozuffir Khan accordingly marched against this chief, from whom he exacted tribute. He then proceeded to chief, from whom he exacted tribute—He then proceeded to Somn th, and once more overthrowing the Hundoo temples, converted them into mosques—The Governor of Goozerat next marched to Mundulgurh, which was surrendered to him, he then visited Upiner to pay his devotions at the shrine of a Mohummedin saint, and he returned home by Julward, where he destroyed the temples, and exacted contributions

In a D 1398, we find him engaged in another attack on Row Runnul, of Eedur, who was obliged as on the former now human, or feeded, who was congett as in the former occasion, to purchase forbearance by the pryment of tribute. The terrific inroad of Termoor having just occurred, the court of Delhi was now in a state of the utmost confusion, and of Delhi was now in a state of the utmost conjusion, and many rivals were contending for the crown Moozulfer Khan and his son appear to have advanced pretensions to the im-perral throne, but these were not pushed to extremity, and the Governor of Gonzecut contented humself with assuming royal state in the kingdom of which he was already the real sovereign. It was about this time that he caused himself to be sovereign It was about this time that he caused musel to be proclaimed king, under the title of Moozulfer Shah, struck eon in his new name of royalty, and caused it also to be inserted in the Khootba, or public prayers

In a p 1401, Moozuffer Shah again marched to levy the in v D 1401, allocatifier Shah again marched to levy the tribute of Ledur, but Row Runnul field to Vessulaugger, leaving the king to occupy fue capital. Next year the shrb gained a bloody victory, at Somnath, over a Hindoo prince, then apparently residing at Din. The place was surrendered after the buttle, and its prince and the greater part of the garrison were mardered in cold blood. RÅS MÅLÅ CHAP III

The last achievement of Moozuffer Shah was an invasion of Malwa where he engaged Hooshung its rules, near Dhar defeated him and took him prisoner. He died on the 27th July, a D 1411

Moozuster Shali was succeeded by his grandson Almed Ishan but Feroze Khan the cousin of that prince disputed his title and crused himself to be proclaimed ling, at Bronch by an army of seven or eight thousand men encumped on the Nerbudda. The rebelhon was for the present easily eximinated and Abmed Shah, who had always professed him 'self extremely partial to the ur and situation of the foundations of the Subter 'mutee inaugurated his reign by laying the foundations of a new city, of which Yessawul formed a suburb and which afterwards became the capital of the lings of Goozett, receiving, from its founder, the name of Ahmedabad (A D 1412)

In the latter end of the same year honever, Yeroze Kham again set up his pretensions to the crown, and assembled a considerable force among whom he raised his standard at Morasille was soon joined by Row Rummil of Dedur, with five or six thousand horse, and their complement of foot soldiers. On the approved of Ahmed Shah a garrison was left in Morasi and Yeroze Khan and the Row retried to Rungpoor a town ten miles further off. Here they were besieged by the shah and the town being at length curried by storm were compelled to fight refuge to the halls. It is said that soon after Row Runmul and Yeroze Kh in had some disagreement upon which the Rathor cluef seized the horse elephants and other effects of his late ally and sought, by delivering them up, to concluse the favor of the shall.

Almed Shah was now engaged ma war with Suitan Hooshung, of Malwa who supported the faction opposed to his succession to the throne. The shah was successful and his remeas were dispersed. One of them took refuge with the R 1 of Soreth at Girn'r and the attention of Ahmed Shah was thus directed to that Huddoo principality.

The country of Soreth has always been one full of attraction for the Hindoo, it is to him an earthly paradise, a land

of clear rivers, of well bred borses, of lovely women,-it is more, it is a holy land, to the Jam the land of Adeenath and Unsht Nemee,\* to the orthodox Hindoo the country of Muhâ Dev and Shree Krishn The follower of the Teerthunkers turns his pilgrun thoughts towards the holy mountains of Girnar and Shutroonive, the servant of Vishnoo thinks of Soreth as each morning he places on his forehead the teclul of Gopee Chundun, the worshipper of Shiva sounds with a conch shell of Soreth the praises of the victorious Shunkur, 1 while the Rajpoot and the bard extol the gallantry of Ra Khengar, or lament the fate of Ramk Devee, or, perchance, at evenlag, meeting beneath the village tree, when the hooks bubbles, and the wandering stranger tells his tales of other lands, repeat the verse .--

> In Soreth are jewels five, Horses, rivers, women . Somnath the fourth . Tifth, Huree a presence

Nor is the Mohummedan less eager in his praise 'For-'tune,' says the Meerat Sekunderee, 'seems to have selected this territory from the most fertile spots of Malwa, Candeish, and Goozerat, to present to the view at once all that was 'valuable in those countries, but to all the advantages which it derives from its soil in common with those provinces, it pos

sesses in its ports another, which they cannot boast of, from which its merchants obtain wealth, and the inland coun-

tries many of those luxuries so much in demand' We have unfortunately little material for the history of

1 The port of Verawul, on the coast of Screth, 13 called by Hindoos the field of lamentation, because on the death of Shree Krishn and the Ladurs, his companions, Rookmanee, the bride of Krishn, and the Yadur ladies, sacrificed their lives there on the funeral pile hear Verawul is a tank, called, in memory of Krishn's favorites, the Shepherdesses of Vrul, the Gonees' or Shepherdesses tank Tho shme of this reservoir, which is white, and bears the name of Copee Chundun, or Gopee sandal wood outment, is used by Vaishnavites, and especially by the Rama Nundee ascetics, to make the mark of the god upon their forcheads

The shunkhs or couch shells, which are used as horns in the temples of Shiva, are picked up on the coast of Soreth about Dwarks

the race of Huree,'-the Yaduv princes of Girnar 1 We have described their capital, we have related the story of Khengar , we have seen the Gohds and others entering Soreth as vassals of the Ras, and the family of those princes itself subdividing into petty chieftamship, we shall now have bitle to record but long continued and, at last, successful attempts at conquest by the Mohammedans, until we come to the closing seene, when, for a mere pittanee, the Choodasuma waives his sovereign rights, and under title, derived from all that remains of the ancient line of Khengar, the banner of the union crosses is unfurled in Soreth

'Ahmed Shah,' says the Mohummedan Instorian, 'having 'a great curiosity to see the hill fort of Girnar, pursued the rebel in that direction . and as none of the raiss had yet bent their neeks to the Mohummedan voke, he took advantage of the circumstance of the rain having afforded an asylum to Sher Mullik, to make it a plea for inviding his country On his arrival at the hills in its vicinity, the king was opposed by the Hindoo prince, who, unaccustomed to the brunt of ' Mohummedan warfare, was defeated, and pursued to the for tress of Girnar, now called Joonagurh After a short time. the rais, having consented to pre as annual tribute, made a blarge offering on the spot Ahmed Shah left officers to collect the supulated amount and returned to Ahmedabad, on the road to which place he destroyed the temple of Som boor, wherein were found many valuable lewels and other property '

In addition to his attempts against the more powerful Hindoo

<sup>1</sup> [From Briggs Firishta, Calcutta reprint, 17, 17-18. I or Somapoor read Sidhpur, 53 miles N of Ahmadabad, Bomba J Ga. ettler, 1 1, 230-7 Sidhpur is described on n. 63 supra 1

In the first volume of the Transactions of the Poyal Aciatic Society (Bombay Branch) is a fragment of an inscription on a tablet at the entrance of Ra Aheng ar a palace at Granar, which mentions the names of Nowghun, Khengar, an I Munduleck, and alludes to bidh Ray Jyo Singh Dev. whose eyes were mostened and intoxicated with the stream of the 'enjoyment of the bright pleasures afforded by earth, the magnitude of whose glory dazzled the enemies and whose feet were washed by the "fluil rubsting from the gems on the brilliant crowns of kings who humbled themselves before him ' There is unfortunately no date

princes, the efforts of Ahmed Shah were directed also against many of the numerous chieftains who held lands of greater or less extent in different parts of Goozent Some of these, sheltered in inaccessible natural fortresses of forest or mountain, were with difficulty compelled to pay a tribute, which tain, were with dimenty compened to pay a tribute, which was, from the first, always withheld, except when enforced by the presence of superior military power, others who were less favorably situated for defence were driven wholly from their lands, and hyed the life of outlaws, until their continual harasang incursions drove the proud conqueror to a composi-tion, and they regained, on terms which included submission and tribute, a part of their hereditary domains Some there were, who, urged by persuasion or compelled by force, exchanged the creed of their fathers for Islam, and, treated on this occount with more consideration, assumed the position of Mohummedan zumeendars The work, however, was never fully necomplished, it was a lobor of Sisyphus, allegance sat as lightly on zumeendar as upon Thakor or Row, and notwith stilliding many a boast of the arrogant Moslem, the restoration symming many a posts of the arrogant mostern, the extensions of peace and unit's to Goozerat was reserved for other hands, a wiser and more merciful policy, and a long future time 'It must be known,' says the author of Meerit Alumidee, 'that of the time of Allah ood deen, the Mohummedan futh

'It must be known,' says the author of Meerit Ahmudee, that of the time of Allah ood deen, the Volummedan futh 'wos introduced into the country extending from Nehrwala 'Puttin on the nest, to Broach on the east, but infidelty 'was still established in many places These, however, 'becume purified and enlightened by degrees, through the 'efforts of the Goozent kings, and many of them accured 'the light of the flath through the labours of Shah Ahmed' In the year A D 1414 one of the king is officers, ennobled by the title of Tay-ool mooli, received a special commission to destroy all idolatrous temples, and establish the Molummedan authority through Goozent, a duty which he executed with such dilugence, that as Perishta is anxious to believe 'the 'nunes of 'Mewas and Gras were hereafter unheard of in the 'whole kingdom'?

It was not to be supposed that the Bardie chroniclers should have passed over, without actice, such a revolution as was now attempted, nor hove they done so, and though, in their usual

temper, they have made the domestic features more pronument than the political or the religious, they have given us a picture of the times which we could not afford to lose, and much of the spirit, if not of the accurate details, of history, in the following picturesque tale of

#### PURE COURTSHIPS OF AUMED SHAIL

When the pudishah, says our present bardie authority, had taken the kingdom of the Wäghelas, there arose of that race two brothers named Withojee and Jetojee, who went out in rehellion. In the country called Thul, near Unfulwara Puttun, there are two villages, named Bheeluree-gurh and Surdhär, at which they placed their families for shelter, on which account the descendants of the former are called Bheelireea, and of the latter Surdhjara Wighelas. The clue's left their families, and used to make forays as far as Ahmedabad, with about one bundred and fifty horsemen. Sometimes in the day-time and sometimes at night, they plundered the villages.

<sup>1</sup> The original term is 'Bahirwutoo.' the rebel himself is termed Bahirwutcea ' 'This term,' says Colonel Walker, 'is derived from Bahir 'outside, and wat a road' 'The offence consists in the Rajpoots, or Grassias, making their ryots and dependents quit their native vdlage, which is suffered to remain waste, and the Grassia with his brethren then retires to some asylum, whence he may carry on his depredations with 'impunity Being well acquainted with the country, and the redress of injuries being common cause with the members of every family, the Bahirwutees has little to fear from those who are not in the immediate interest of his enemy, and he is in consequence enabled to commit very extensive mischief, until he may be extirpated, or his principal forced to comfromise the dispute The number of small fortresses in the country, the want of artillery, and little skill in its management, render it casy for 'a person to obtain an asylum where he may defy the attacks of his enemies, while the anfety which these holds afford causes the com-' mission of numerous acts of depredation which otherwise would not be committed. In the hill country of Eedur, in the north-east of Goozerat, it is said of such an outlaw that he is "Wukht," or 'in trouble ' We shall have many examples to produce in the following pages. A very similar course of proceeding to that of the Bahirwuteen is described in the 14th chap II Samuel 'Therefore Absalem sent for Joab, to have sent him 'to the king, but he would not come to him and when he sent again the second time he would not come Therefore he said unto his servants, 'sce, Joab's field is near mine, and he hath barley there, go and set 'It on fire And Absalom's servants set the field on fire

of Ahmedabad, sometimes they carried off men. The padishali Sultan Ahmed, took great trouble to apprehend them, but without success. At last, their means of subsistence being much reduced, they suffered greatly, and gradually lost most of their horsemen There is a vallage called Nashmud on the of their horsemen There is a unique cause assuming on the road between Alimedahad and Kuree, near Suntuy. At the tank of that vallage the brothers armed one might. In the carly morning, a Rappoot of the vallage, named Blumdarce Ukhio, was driving out a cardioad of manure to his field. One of the Weghelv's followers seeing him approach concealed humself. The peasant who drove Ukho's cart perceiving this said. 'Sir I I think the outlaws are come to the tank, we had better move on quiekly Ukho said, ' Pear them not, there 'is no Rupoot among them like me, or they would have 'recovered their lands (gras) within three days' The Wighe las' follower hearing this speech, went and told his chiefs, they sent lum to invite the Raspoot to come to them Bhundaree having come to them, the brothers asked him what it was that he had said. He thought within himself that he had menut it merely as a jest, but he would not deny his words 'Yes I my lord,' he said, 'if you had a R ypoot like 'me with you, you would recover your lands in three days'. The brothers said they would mount him on one of their larses. which was worth a hundred pounds and give him anything clse he asked for They took him with them towards Ahmed heda

The Hoorm; or queen of the pudeshuls and the Begiuns of the Mohammedan chieffanss went every Friday to the holy place at Wakurbo, near Strikey, with five limited chanots and a numemus escort. The attendants however, remained at a short distance off, and the ludies alone went to the tomb of the saint. Ukho Bhimlarce said to the brothers, 'Unless' you seize these laddes you will not recover your lainles' You seize these laddes you will not recover your lainles when the the holy of the tomb, the Rappoot horsamen surrounded them. The Hoorma saked who they were, they said they were Wurho and Jeto, who, living lost their hereditars estates were determined to the, and nanounced their intention of driving off the carriages. The Hoorma said, 'If you take own my honor I must die.

'I will go into the city and procure the recovery of your 'lands for you immediately' She awore to this solemnly, and the horsemen their retired. In the menimilar, the escort discovering the Waghelys, prepared for an attack, but the Hoorma forbad them to molest the Rajpoots. They obeyed her commands. The Hoorma went into the city, and at night sat moodily in the palace, forbadding the lamps to be lighted. The padishal, being apprised of this, came to her, and asked wirth had happened. She told him the whole, and sud, 'I have 'given my oath, therefore you must send for the two brothers, 'and rematate them in their lands. If they had driven 'off my carrage, where would have been the padishali's 'honor?'

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The padishab invited the brothers with great respect into Alimedabad, and promised them dresses of honor. The Hoorma had told them to remain at the white well near Palarce, and that she would send a hostage (bundhur) for them in the morning They did accordingly, and in the morning the padishah sent his ministers, Manikehand and Motecellund, who went to the snot, and, with the assistance of a gardener. who went to the spot, and the the space of a gardens, called Wurhojee and Jetojee to them. The Waghelas asked what security they had that they should not be seized, and east into prison. The ministers and they were securities for them. lliemselves, and taking onlies to this effect, brought them towards the city It was nearly sunset when they arrived at the gate, and observed a woman seated by the road side in an Indecent posture The Waghelas enquired of what easte the woman might be , the ministers said they supposed she was a Brahmin or a Waneco The Rappoots enquired further, of what easte the ministers themselves were, they answered that they were Waneeus Wurho then said to Jeto, 'Brother I 'these ministers are the sons of women who believe thus In open day-what shame will they feel if the padishah throw open any—what summe win they been the polaritant moon is us into prison, or what hold can they have upon him? We had better turn bock from this place. They said to the ministers, 'We cannot rely upon your scenity,' and then turning, went back to the white will. The ministers related what had happened to the pudshah who sent to ask the brothers the reason of their distrust. The Waghelas said that they would not come without better security. The padishah then sent some of his Umeers as security, and the Rajpoot horsemen again advanced towards the city. It was evening, and the way was somewhat narrow. As they turned a corner they came suddenly upon a Puthân woman who was passing along with her face veiled, and who, seeing the horsemen endervoured to conceal herself, but found no place. She con ender ource to concean acreem, but some no price. She con-sidered with herself that it was not right, that any man should see a Mogul s daughter, and having no other resource, jumped into a well. A number of people hearing the noise ran together The Rappoots also stopped When the woman was taken out, it was discovered who she was and what was the reason of her falling into the well. Wurho and Jeto then felt confidence that the honor of the sons of such women would be connected that the none of the sons of such women would be a safeguard to them. Thus they came to the padishah's court. He ordered their old clothes to be taken from them, and pre-sented them with new ones. I'rom the old garments four pounds' weight of lice were taken out—such calamity had the

sented them with new ones 170m into our gaments tour pounds' weight of lice were twice out—such calamity had the Rūjnoots endured in the jungle

The brothers considered in what way they could please the padishah, they gave him their sister, Lala, in marriage Ahmed Shah gave them the five hundrid villages of Kulol, and asked them how they would divide the estate. Wurho and Jeto said the elder brother would take the Jurger share according to custom. The padishah asked what foundation the custom had, to which the younger brother replied, that its foundation was force. A himed Shah said that as they had suffered alike they should share equally. Wurho, upon this, took Kulol and two hundred and fifty villages. The chief of his descendants now holds Lembor, and jumor branches hold Pethapoor and Pendairoo, with twelve villages apiece. The rest have been expelled by the Isoolees. The younger brother had the two hundred and fifty villages of Sanund. The brothers had arranged that the elder should have the best land, but by and by the thoolees. After these things a Thiskor, or chieffung, who possessed three hundred and fifty villages named Beech Samunit Singh was one day passing along the road beneath the pudishah's palace.

one day passing along the road beneath the padishah's palace

It was the hot weather and as the sun was very powerful he had thrown a cloth over his head for at that time chutrees were not in use and only the great Mohammedan omrah were permitted to use aftabgeerees 1 Wurho and Jeto were at this time seated in one of the windows of the palace. They said in ridicule. Who is it that goes along hiding his face?" Samunt Singli, hearing this said 'Why should I hide my ' face ? They may well hide their faces whose daughters and sisters have been given to the Moliummedans Wurho and Jeto were very much enraged when they heard this, they swore that Samunt Singh should give his daughter to a Mohum medan or they would no longer call themselves Wurho and Jeto but would submit to be dishonored Samunt Singh meanwhile, went on to his lodging. The Waghela brothers on the first opportunity, told the padishah that the chieftain of Recol had insulted them and that the only remedy was that Ahmed Shah should take to wafe the Beeola's daughter, 2 young lady fourteen years of age, and celebrated for her beauty The king assented to their proposal, and said to some of his Mogul officers, 'When Samunt Singh comes to court, demand 'his daughter for me in marriage They answered, 'Your 'Majesty I this Samunt Singh is a dweller in the forest, he will not easily be brought to listen to what we say, and, in deed it is a difficult matter for us to speak to lum on the 'subject' The padishah said 'Well, when he comes remind subject. The profissian said. Well, when he comes reminded the me of the matter, and I will speak to Idm. One day Sumunt Singh came to the court. The Mogul officers reminded the sultup and he asked 'Smunt Singh, what children have 'you?'. The cluef answered 'Your Majesty' I have one 'son and one daughter' Almed Shah asked how old the daughter was He said. 'She is seven years of age.' The padishah enquired why the Rajpoots delayed so long marrying their daughters. The chief said that it would cost him two or three hundred pounds to marry his daughter, and that it was difficult for him to spare so much , and further, that if he

<sup>1</sup> Chutree here means the common parasel or uml rella of modern days, attabageeree a magnifeent state umbrilla. Chutree however, equally means the royal canopy—it is the Hindon, as the other is the Mol nume dan, word.

married her at too early an age, and she were to die, the money would be thrown away. The king said, "Well I Samunt 'Singh marry your daughter to the padishals a throne.' The Thakor rephed, 'You say well, sire, I know that many Hindoo 'ray's daughters are in the king's harem—the Kulol Baja's, the Eedur Raja's and others—therefore, if my daughter be 'there too, it will be well but she is too young as yet, and, in 'appearance, far from worthy of the king. There may be 'among my kinsfolk some maiden worthy of the king—her I 'will marry to your majesty'. The padishah suid, 'Marry 'me your daughter, however things may be 'Sumut Singh made many excuses as to her youth, but the padishah con tinued to insist, until he promised his consent. The chief went to his lodging, and the king calling for Wurho and Jeto told them that Samunt Singh had agreed to give his daughter, not-withstanding their predictions to the contrary. They said, 'He has so far agreed certainly but among Rappoots it is the 'eastom for the bridgeroom to present a dress and jewels to 'the lady, which we call 'wissim' if the Becola receive ''w wustint,' we may then reckon the aftair as settled'.

Some days afterwards, Samunt Singh having come into the court, Ahmed Shah said to him, 'Samunt Singh receive ''w wissint', 'we may then reckon the aftair as settled'.

Some days afterwards, Samunt Singh having come into the court, Ahmed Shah said to him, 'Samunt Singh receive ''w wissint' on behalf of your daughter.' He said he would after his return home. The king said, 'No! take it away 'immediately to your lodging'. The chief was then forced to receive 't The king told the brothers that their prophecy, in regard to the Becol's refusing to receive 'You suit,' hid proved as untrue as their first prediction. They said, 'He 'has received 'w wisunt,' but he will eertainly not fix the day.' The king upon this said to Samunt Singh at the next interview 'You must fix the day for the marriage'. He rephied, 'I have been here ten months, I must return home, and look, af

a camel's load of treasure to be conveyed to Becol With that money Samunt Singh built a fort at Becol with bastions, and collected powder and ball, and soldiers Then he sent word to the padishah to say, 'Now be pleased to come, and be 'married'

About fourteen mules from Becol is a hill, which is a very terrible place, there is a fortress there, called 'Dhorece' Pawutee' At that place, Samunt Singh had built a great mansion, and he had made a large cave under ground, in order that he might retreat thither if forced from Becol The remains of these still cust, and people say that there is much treasure hursed there, but from fear of the bees no one can enter 'About two miles from the same place is Kedareshwur Muha Dev, which is believed to be of the time of the Pandiuvs, and twelve miles further on is Oonitareeya Muha Dev, which is far older than the time of the Pandiuvs
The Ling, taking a force with him, went towards Becol, and

pitched his camp four miles from the place Sumunt Singh sent his brother and nephew to the king, to enquire whichler he intended to be married in the Mobiummedan fashlon or as a Hindoo The king said he had never seen a Hindoo marriage, and would prefer that fashion They said, 'The king has a come to our home to be married, we must, therefore, per-

\* In an eastern country, and in such a locality, the bees are an enemy by no means to be despised. Moses reminds the Israelites in Deuteronomy, how the Amorties, which dwarfet in the mountain, came out against them, and chased them "as bees do". And Joshua relates how the warps or hornets, 'the foortmurers of God a host,' drove out the same enemy from before them. In his Festern Index, Colonel Ted tells a story of Mahmood Degurra, Sultau of Ahmedalad, and his iteonoclastic attempts upon a brass bull of colossal size at the akrine of Uchuleshwur upon Mount Aboo. 'In descending from Aboo, after the reduction of Uchulegin, his banners

British officer was as effectually put to the rout by an army of bees,

<sup>&</sup>quot;fanned by conquest a crimson wing," confusion waited on them from an unlooked for source A legion of bees, issuing from their pinnacled retreats, attacked and pursued the invaders even to Jhalor To

<sup>&#</sup>x27;commemorate this victory over the apoler, the name of Bhumur thul,
'or 'Bees' Valley,' 'was given to the apol A temple was erected, and
'from the captured arms thrown away in their flight, a wast trident was

<sup>&#</sup>x27;formed, and placed in front of the dirently who thus averaged the 'insult to Nundee' I tele 18, 7, 704 Nestern India Not many years ago at hairs, in Coozerst, the funeral procession of a

' form the ceremony in a handsome manner. We will fire off 'guns, and east red powder into the air, and it is our Hindoo
'practice to ridicule the bridegroom's party, and to sprinkle
'them with salt and sand If perchance, your followers 'do not take it in good part, and strike any one, there may do not take it in good part, and strike any one, there may arise a great fight out of the marriage. You must, there fore, make them understand that they are not to quarrel with any Recol man who may rideule them. The king gave orders accordingly to his followers. Samut Singh's brother next said. Sire! there is not room enough near. Hecol for your army to eneamp. Let the great chiefs and nobles therefore, he sent on in advance, do you come your self after them, and let the troops come last? Having delivered the whole of their message, they returned into the town. The lang sent on his chief officers, following them himself, his troops being in the rear When they arrived near Beeo! they found five thousand Rajpoots waiting for them, with guns loaded with ball. They closed the gate, and fired a volley loaded with nail. They closed the gate, and nired a voley frofil the ramparts slaying many of the langs troops, but Alimed Shah for a long time continued to think they were in sport. When he saw many men fall, however he perceived that it was treeliery. The fight went on for seen days at the end of which time Sumunt Singh having sixtuned a severe loss, carried off his family to Dhorce Pawatee The king a army entered Recol and plundered it, Ahmed Shah remained there three months looking after the wounded preparing mili there three months booking area the woodard preprints mu-tary stores, and collecting troops. At length he set off for Dhoree Pawatee. He cut down many trees there, and conti-nued to attack the place for two months. People say, that at nued to attack the pace for two months Prople say, that at last Samunt Singh fired balls of gold and silver at the Volummedans In the end Sumunt Singh, flying from Dhoree Pawutce, took refuge at the mountun called Ghoonwo, and married his daughter to the Row of Cedur The Ling seized his three hundred and fifty villages

has three dimined ain may vanges

Samunt Singh remained in outlivery for twelve years during
which time he caused the Mohummedans much annoyance
At last the king sent security to hun, offering an accommodahon Somunt Singh said he would hive in peace if his lands
were restored The king then gave uduld lands in eightly four

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villages in the Dehgam Pergunnah to Sarainit Singh, and settled the dispute Sarainit Singh returned to Beeol, and took up his residence there, and, at the present day, descendants of his are existing under the name of Beeola Rajpoots, who hold want lands in Dehgam

CHAP III

Lula the sister of Wurho and Jeto died . some people say from drinking hot milk, which scalded her internally. The shall, who was very fond of her, and enchanted with her beauty and accomplishments became distracted. He sent his ministers into different countries to procure him such another Hindoo wife, but they could find no beauty like Lala among Hindoos or Mohummedans The king, coming to Ahmedabad, made proclamation to thus effect, and was more distracted than ever He deserted the management of his affairs, and sat in a stupor of sorrow The ministers thought there was no remedy but to procure for him another wife such as Lul's the Waghelance They sent a Brumm, employed for such purposes to seek another fair one. The Brahmin after travelling through many countries, came at last to Matur, where there was a Secsodeen Rain, of the house of Cheetor, who here the name of Sutrusulice, and the title of Rawul. He possessed sixty six villages, and had a daughter, named Ranceb 1, and two sons Bhanjee and Bhouse Ranceba was very beautiful. The Brahmin when he saw her was much delighted thinking that, when he carried to court the good news that he had discovered her, he should receive a dress of honor He went to the king's ministers, and told them that he had found a successor for Lala Waghel mee They gave him a dress of honor, and made him detail the particulars. He said he had found at Matur, in the Churotur, a beautiful mulden, the daughter of Ruwul Satrasulice The ministers sent for Sutrasulice to Ahmedabad, and with much respect, solicited him to marry his daughter to the Sutr isulice answered that the daughter of a Hindoo could not be thus married. The ministers urged that the harem of the shah contained many Hindoo mjas' daughters Sultrasulice merely answered 'They and I are different' The Deewins said that if he did not give his consent willingly they should be compelled to extort it The Rawul still refused, and, nt last, was thrown into preson. His wife when she heard

the news, considered within herself, 'I must look upon this 'daughter as one who is dead, but, by some means or other, 'I must save the Chief's life and our grás' She sent her daughter, accordingly, to Ahmedahad When the lady, wearing her ornaments was introduced to the king, he was astonished at her beauty, and exchanned, 'I sh lis Lala returned?' She unswered, 'That L'ala has gone' The king recollected lumself The next day he held a court I lic caused the fetters to be struck off Sutrasuljee, and, calling him into court, presented him with a dress of honor Sutrasulice thought lightly of his miny with a dress of honor statestude abought lightly of his imprisonment, congratulating lumself that he had escaped giving his daughter to the Molummedan. He returned cheer fully home. When the time came for sitting down to dinner the called for Ranceba The Rance pretended to go out for her, and, returning, said that Ranceba was amissing herself, and would not come Sutrisuljee declared be would take no food until she arrived Then the Rance said to lum, 'My lord ! when Ranecha was sent to the king at Almedabad your 'prison doors were opened' Hearing this, Sutrasuljee was overpowered with grief. He said 'What mattered it had I overpowered with gree . He said . Shink interest it had there? I fam of the race of Cheetor, I have myself been 'culled Nukulunke, I such a stan was never before cast upon 'the Secoodcens' honor. The upon you that you have spotted that it. The Rance said 'Your life would have been lost, 'tet us then look upon our daughter as one who is dead.' The Rappool rose, quick as thought and seized his sword, his vife cast her arms round him, but he dashed her from him down to the ground, and, drawing the weapon, plunged it into his

belly, and fell a corpse
Sutrasulges sons, Bhänjee and Bhojjee, carefully performed his obseques; they began to rule at Matur. When the matter became known at Ahmedabrd Rameeba performed abhitions, and was very sorrowful Beholding her grief, the king said kindly to her. 'When any one of the Hindou raiss dies, and 'his sons succeed to the throne, is there any thing which a 'relation can do to help them?' Rameeba said, 'A reh 'relation may send a dress of honor, and replace with it ther white hybridients of mouraing.' The king said, 'Lee me send'

for your brothers here to make them presents, and remove their mourning' So was it done, the Thakors came to Ahmedabad, and abgited at their own lodging. The king sent them hay, grain, and other necessaries, he said to the lady, 'I will 'this day present your hrothers with dresses of honor'. She said, What brothers, and what sister? I am no longer related 'to them' The king asked, 'How? Are they not your 'brothers?' Raneeba answered, 'I am now a Mohummedan, they are Hindoos, we cannot cat together or drink of the 'they are Hindoos, we cannot cat together or drink of the 'same cup of water. How then any longer are we brothers 'and sister!' The king replied, 'Do you prepare dinner for 'them to day'. Hearing this, the lady reflected, 'I meant 'well, but it has turned out otherwise'. When the king sent for the brothers, they came in expectation of receiving dresses of honor, and sat down at their sister's mansion The lady, when they were alone, said to them, 'Shame on you, brothers, 'that though our father died on account of his grief at my being given up to the Mohummedan , you are come here to bo made outcastes 1' She then explained the intentions of the Do made outcastes! She then explained the intentions of the king The younger brother, Bloigee, at once dropped from the window, and made his escape, the elder brother, Bhanjee, remained The king came out, and said, 'Eat of the food 'which your sister has prepared' Bhanjee said, 'Sire! I cannot' The king said, 'Why stand you thus aloof?' 'A cannot' The king sand, 'will stand you thus anon'?' Bhânge sand, 'Sre' if I cat here, no Rappoot will give me 'his daughter to wife' The king said, 'Thuk not of that, 'I will bring as many Rappoots as you please, and make them 'ent\_with you' He compelled Bhange to partake of the repast The Thakor was much greved at this, and to assuage lis gref, the lang caused Rappoots from fifty two villages to be brought to Ahmedabad At this time many Rappoots hearing that the king meditated their forcible conversion, abandoned their villages and 'gras,' and went away into other countries Such as fell into the king's hands were compelled to forfeit Such as ten into the long is many were compened to innershifter easte. Things went on in this way for many days, many n buttle was fought, and many a Rappoot lost his life.

Near Champaner is Happeepla, which is the capital of three

hundred and fifty villages The raps of it was Thaker Hurcesungbjee Gohil. On one occasion a set of pearls of great value having been presented to him, he had made a necklace of them for his Thakorine. He said to her—'There is water, 'truly, in these' When the struggle with the king occurred, the Raja of Rajpeeph, with the other chiefs, was compelled to fly into the jungle. At in time when they were suffering dreadfully from thirst, the Rance, looking sorrowfully at her necklace, suid—'Thakor! you once told me there was 'water in these'. On this meident the Charuns made the following verses.—

OI shah, sultan, friend, when you became angry, the Shesh could not support its burthen, the earth began to trenshe You slew the warror Rappoots full of pride—them of the Rewa On all sides the dust was wetted with blood OI sultan, from fear of you, bistered were the feet of the Bhoomeeus' Runees, they wandered, eating esculent roots, Upsuras in form, they tore the pearls from their necks, and, squeezing them into their liusbands' mouths, eried—"You said there was water in these" 'After twelve years spent in autiliavry, Hurcesunghyee Goldi recovered his 'gras' from the sliah, and his descendants still rule at Rappeepla

The Rajpoots who were thus put out of caste, concludes the bard, formed a separate caste, called "Molesulam," because they lad bowed (or made sulam) to the Mohol, or palace of the sultan These still dress as Handoos, some of them practice the Handoo religion, and some the Mohummedan, but among them the corpses of the dead are always buried, and not burned Their women also dress as Handoos Other Handoos look down upon them as Mohummedans, but they return the names of the class they formed; belonged to, and have Bhills for their Wyewindnas, who read their pedigrees. At marinages they do not use the fire sacrifice, but are united with prayers, they return, however, the 'Gunesh poops,' and some other Handoo rites. Some Rajpoots, who escaped notice from their unimportance, retained their caste, and are known as Karu deeas, others who were too powerful to be subjected, but agreed to become tributary to the sultan, remained rajan awere still addressed by the title of See. A number of poor Rajpoots, remaining aloof 'nurwa' and seeking nothing further than permission to cultivate the land, became Navodas.

The Wanceas and Brahmins, who were made outcaste at the

same time, joined the sect of the Boralis 1

The elder branch of the Waghelas soon after these times melted away Anund Dev, the grandson of the first chief, held the undivided estate of Kulol, but his vounger son. Ranik Dev. received as his patrimonial inheritance Roopal, with forty two villages In A D 1499, when Mahmood Begurra, the grandson of Shah Ahmed, was upon the throne, Rooda

1 'But there is another tribe of Mohummedans, which cuts a consider able figure in this collectorate (Broach) as agriculturists Borahs , but they are quite a distinct sect from the trading Borahs Agriculture is their sole pursuit and occupation, although they some times here out their earts, and accompany them as their drivers They are the most active, industrious, and skilful cultivators in the Zilla, as the appearance and resources of their villages fully indicate their driss. \* manners, and language are the same as those of the Loopbee and other Hindoo custivators . they were, indeed, themselves originally Hindoos Their ancestors are supposed to have been for the most part koolees and Raipoots, with perhaps a few Koonbees, and their conversion, they think, took place in the time of the Mohummedan monarch of Goozwat. 'known by the name of Sultan Mahmood Begurra The Georgeratee is the language spoken among these Borahs, and not the Hindostance. as in the case of those among the Mohummed in cultivators, called ' Viulicks Khans, &c All the cultivating Borahs are Scopees '-Colonel Williams's Memoir on the Zilla of Baroche, p 91

The following account of the origin of the Boralis is from an article on Oujein by Connoly, in the Journal of the Amotic Societ ( Bengul), vol 11. A man, named \ skub, obliged to out his country from some domestic

or party feud, was the first of his sect who put his foot in India, having 'left Egypt and landed at Cambay, A H 532 (A D 1137) At this time the chief Mulla of the sect (which had been for some years settled in ' Lemen) was Zohribbin Masa Egypt obeyed the rule of the Caliph "Mosteman Billah, and Sadras Sangh governed the Hindoo kingdom of 'Pirda pattan Now Mostemsir, say most authorities, died a H 487, and his grandson, Hafedh, the 11th caln h, reigned from 524 to 544 The Guzerat chronicles, though very confused at this period, agree better with the above date, for Siddha, or Jaya Singh, of which Sadras may be a corruption, was King of Anhulwara patan in 1001.

See, however, the remainder of the article. It appears that Yakub lan led at Cambay, and hved with a gardener, whom he converted He subsequently converted the son of a Brahmin. "The hing Sadras," and his two dewans, the brothers, "Tarmall and Barmall," used frequently to You a temple at Cambay, where an mon elephant was suspended in the sir by a magnet lakub removed the magnet, and was also victorious in a Rânee, the consort of Veer Singh Wāghela, the then Lord of Kulol, constructed, at nn expense of "five lakhs of tunkhas," the magnificent well which still exists at the village of Udâlej. Veer Singh and his brother Ujetra Singh were at war with the Mohummedans, who slew the elder brother, and placed a garrison in lies patternonial town. Kulol was, however, held for several generations after by Veer Singh's descendants, until it was at length lost, in a D. 1728, by Blugut Singh. That chief retired to Lembodura, a village which he tool, from the Anjuna' Kooubecs, and which is stiff held by his descendants, who claims, and apparently with reason, the honor of being the chief of the Warhelas.

Two or three generations after the death of Ranik Dev, the younger son of Anuad Dev, the estate of Roopall was subdivided between the sons of Samuat Singh, the then chieftan; the cidest, Wite Kurunjee, retained Roopal, but a mansion was built at Kolwura for the younger son, Someshwir, who received fourteen of his father's villages. Wing Kurunjee appears to have lost Roopal, for his cldest son, Bheemige, retired into the Ledur country, where he founded the families of Poscena and Ilurad, vassals of the Rows of Eedur, while Winniger, the younger son, settled at Aloowa, on the banks of the Sabhermutee, at which place his desendants still remain.

Someshwur's grandson, Chândojee, still held Kolwura. He had a son, Heemálojee, whose mother's brother, Pethoo Gol, possessed the estate of Sohurroo, near the Sabhermulee river. Pethoo Gol was affleted with an incurable disease, and as he hid no offspring, he looked with an eye of apprehensjon on Heemalojee; it being no uncommon thung, in those times, says

contest with the Brahmins 'Sadras and his court, won by such a succes-'sion of miracles, embraced the religion of their author' Their example was soon followed by many others. The sect kept up an intercourse with Arabia and assumed the name of Vruyuhårees, or Borabs

There seems to be a strange jumble of real names and events in this story. Sadras Singhi may well be Sinder's Jesingh, the name by which Sidd Ray is popularly known in Geozeach, but the two dewins, Isamail and Bărmail, must be the brothers, Tep Pal and Wuston Pal, the ministers of Veerdhuwul Waghels. Agan, the story of the langk conversion would apply better to Koumár Pall, or Ujye Pal, of whom such tales are slewwhere related.

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the bard, for nephews to put their uncles to death for their oras. Pethoo's fears were not without foundation, but the preeautions taken by him prevented any open attack by his nephew. At length, however, Heemaloice, pretending a pilgrimage to Sokhureea Muha Dev, entered Sokhuroo with a band of Ramoots concealed in the closed carriages used for the conveyance of women. These warriors made their way into the mansion of the chief, whom they put to death. 'Sut' having then come upon the Rance, she cursed Heemalojee, and prophesied that the children of even his daughters should meet an untimely death The Thakor implored her forgiveness, and said. 'Mother! you have no child. I am your son; 'what has happened has happened; be kind to me, and 'I will obey any order you may give' The Sutce commanded him to found a new village in the name of his uncle. and promised that his descendants, in the male line, should maintain themselves there, but declared, that as her word could not be altered, the daughters of his race should be childless. Such was the origin of Pethapoor, a handsome town on the Sabhermutee river, n few miles to the north of Alimedabad, distinguished to the present time by its manufacture of matchlocks, and by the valor and fidelity of its mercenary bands. The curse of the Sutce has, however, been accomplished, and the daughters of the Lords of Pethapoor, it is said, have never reared a child.

The Sanuad branch of the family has been more fortunate than that of Kulol, and still retains its possessions, subdivided Into the two principal estates of Sanund (called also of Kot) and Gangur.1

<sup>1</sup> There is much confusion, which it is now impossible to remedy, in the bardio account of the Waghelas One authority makes the first holders of Aulol and Sanund to be sons of Aurun Waghela, and even mentions the names of their mothers The account is as follows - Kurun's sons, Sarung and Wurshung, were born at the same time, and were, therefore, both "Patuwees." barung's mother was Taj Koonwureejee, daughter of Gujsunghjee Bhatco of Jesulmer, Wurshung's mother was Umur \* Koonwerba, daughter of Desultee Jhareta of Kerookot Wurshung had "burdhar assigned to him in the life time of his father, with six hundred and fifty rillages. Sirung received, in like manner, Bheeluree, with six hundred and fifty villages Meeting at Bhecluree, the brothers took ' Kurce from the Mohummedans, but continued the Begum on the throne,

# APPENDIX TO CHAPTER III

## SULTANS OF GUJARAT

Muzaffar Shah I, 1407-19

Ahmed Shah I. 1411-41

Muhammad Shah I, 1441-52

Manual Man 1, 1411-03

Kuth ad din, 1452-59 Muhammad Bega la, 1459-1513

Muzaffar Shah II,

Latif khan Sikandar Shah, Nasir Khan Dahadur 1620 Muhammad Shah, III, 1620 Shah III, 1627-36

Muz effer Shah III, 1501-72

and went to meet the parishaba at Puttun without taking any security. The pathinab was pleased, and gave them for hundred vallages. Sarring "Dee rook Kutle, with two hundred and fifty villages, and Wurnhung took Sanuad, with the bits number? "In macropion on the well at Ucidel gives the following pedigree — I Mohal Sangh, 2 Kurun, 3 Moof Eaps, 4 Hahip, whose sons were Ver Singh and Ugter Singh, the former Boods Raines's hundred These two hvothers are doubtless the Wurhon and Seto of the bards, to whom a landy traduction has been assigned Another macription is to be lowed in a well at Missas. It gives the lollowing pedigree — I Moof Raj, 2 Vipya Anand, 3 Velo, 4 Dinuwil, 5 Waiski, 6 Chumpuk, who married Chumpa Davee, daughter of Louokis, the son of Sarring Device, and had by her a son Dinard, tho person who constructed the well, A b 1536 This branch of the Waghela lamby was seaded at Oganes, near Kubl

[Succeeded 1554-61 by Ahmad Shah II, an outsider ]

## CHAPTER IV

## ARMED SHALL I -MOHUMMED SHARLI -KOOTE SHALL

In the year A D 1418 Ahmed Shah was drawn to the defence of the districts of Sultanpoor and Nundoorbar, then threatened by the ruler of Assecr, in conjunction with Sultan Hooshung, of Malwa <sup>1</sup> When the rains had already set in, the shah received intelligence that during his absence the Row of Ledur, the Rawul of Champauer, <sup>2</sup> the chiefs of Mundulgurh and Nadot, had combined to invite Sultan Hooshung to an invasion of

In A D 1401, a Pathan called Dilawar Lihan Ghors serzed the fort of Mandu, now in Dhar, a state of Central India Under his son Alp Khan who took the title of Sultan Hoshang (1400-31), Mandu became one of the strongest fortresses in India, and to day its magnificent rums excite the wonder of the visitor. Hoshang in 1415 stirred un a powerful conspiracy among the nobles and rajas of Gujarat Ahmed bhali three times invested the fort, but never took it. The dynasty of Hoshang, sometimes known as that of the 'Malwa Sultans,' lasted until loll, when Malwa was annexed by the kingdom of Gujarat Humayun, I adshah of Delhi, effected a temporary conquest of the country in 1530. but was expelled in the year following An officer of Sher Shah named bhuja at Lhan, ruled the kingdom until 1554, when he was succeeded by his son Bayazid, or Baz Bahadur, who was atyled king dethroned by Akbar in 1961, but recovered the provinces and did not submit finally until 15"0-1, when he entered the imperial service The loves of Baz Bahadur and his favourite concubino Rapmati form the subject of many romances and paintings. She possened herself to escape the embraces of Albar a general Adham Khan Her lover was buried by her aide on an island in a lake at Ujjain ]

[Champaner va a rumed of yr in the Paich Mishala Dutriet, Dombey, about 25 miles north east of Barofa. The adjoining fortness of Pavagard which was taken in about a, p. 1309 by Ghohan Rejputs who had field from Als-aud din Khili, became a lamous atronghold. It resisted attacks by Almad Shah (1484) and Mushammad Shah (1484), but was taken by Mishammad Begada in the regin of the Itsawi Jaysungh (1484). The story of the sack of the town forms a graphic epixed (exit pg. 370-80, says). In the time of the Gapart Soltans (1484-173). Chang me became the expited of Guparts and quite overtheadowed Alumedaland, in twoder the Mosphal viverops is said into insignificance and is now a sast rum.]

Goozerat, and that the Ra of Soreth, laxing heard of the projected invision, had refused to pay his tribute. Ahmed Shah immediately crossed the Nerbudda, notwithstanding the infra orable season, and encamped his army on the banks of the Myhee, from whence he himself, with a light force, rapidly advanced to Ahmedabad, and thence to Morasa Troops were detached against the Ra of Soreth, the Rata of Mundulguch, and others of the confederates , and the shah himself, when the season opened, advanced from Morasa into Malwa where he defeated Hooshung, and pursued him to within a few miles of Mandoo In the following year a peace was concluded between the Kines of Goozerat and Malwa, and the former serzed the opportunity of revenging himself upon his nearer neigh bours. He occupied Eedur, and he myested Champaner, and compelled the Rawel to consent to an annual tribute. He next returned to settle the boundaries of his own country, dis 'persed the refactory, and, destroying the Hindoo temples, 'built mosques in their place Having also founded forts in such places, he left garnsons in them, among which may be mentioned the fort at the town of Jipoor, in the Pergunnali of Bareah and that of Shivpoor After this he established the market town of Duhmod, among the mountains, where he

the market town of Prinnot, among the modulatins, water he received a fortification. After this the fort of Karein (Kaira or Kuree?) built in a D 1304, by order of Alp Khân, who soverned the country for Allah ood deen Kluly, was repaired and named Sultanabad.

Ahmed Shah was subsequently engaged in a war, of some duration, with Malwa, in which he was on the whole, success ful though his troops suffered so much during the emphasin is to oblige him to abstain from ony foreign attacks for some years. In a D 1426, he marched 'to retake Eedur,' but being apparently convinced of his mubhity to hold that capital, the citadel of which it is probable had never been surrendered to him he, on this occasion, with the view of more fully over awing the country of the Rows, commenced the construction of a large and handsome fortress on the banks of the Hatmutee river, and within sight of the mountain peaks that rise above Eedur gurh, to which he gave the name of Ahmedinager. Trudition states that he also founded the foot of Sadim, a sharted

about half way between Ahmednugger and his capital, in a strong position on the banks of the Sabhermutee, defended by deep ravines. Row Poong, the then cluef of Eedur, however, obstructed the shah's operations by might attacks on Ahmed nugger, and by marauding expeditions into the country held by the Mohummedans. A reward was therefore set inpon his head. On one occasion, when he had attacked Ahmednugger, the Row was repulsed, and pursued by the Moslem cavalry. He gallopped towards Eedur, but, as he passed at a rapid pace along a path at the edge of a ravine, his horse slued with him, and fell into the chasm below. The Row falling below the animal was killed. Next day, a woodcutter, who discovered the corpse lying in the ravine, having heard the prochmition of a reward, cut off Row Poonja's head, and brought it to the nudence tent of the sultan. Ahmed Shah now sent a detachment to lay waste the country of Reesulninger, in the hills about which Row Poonja had been wont to take refure

How Poonja was succeeded by his son, Narondus, who, na Ferishta states, agreed to pry an annual tribute of three lakhs of tunkins of sliver into the treasury of Gozent. From Eedir the king marched into the district of Gudwara, and next year, a D 1428, his prediction with Row Narondas having already been broken. Its marched again to Eedir, and on the 14th of November carried by storm one of the principal forts in that prespice wherein he had a manufacent measure?

A contest now ensued with the Bahmuny sovereign of the Dekkan, in which his wurd success natended the arms of Ahmed Shah An Interesting fact is here theologic—the possession by the sovereigns of Goozenat of Salsette and of the islands of Mahmi and Moomba Devce, which, in their inited form, constitute the present island of Bombay Mahmi was then held by a tributary Thindoo prince, with the title of Race, who afterwards gave a daughter to the harrem of the son of Shah Ahmed There is no record of the separate conquest of this territory by the Mohummedans, nor does it appear that either the viceropy or the sultans of Goozent were excentifications of the conduction of the son of Shah Ahmed There is no record of some or does it appear that either the viceropy or the sultans of Goozent were excentificated to conceptoed up to this time, or possessed of sufficient resources to have enabled them to undertake an

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extension of their dominions into this detribled and distint quarter. We have seen, hawever, that the sovereigns of Un hilwara pushed their armites deep into the Dekkan, that they not only held possession at the narthern part af Candeish, in which Kurun Wäghela lang maintained himself after Goozent had been overrun, but that they also occupied the Konkun and threatened the kingdom af Kallapaor. We may therefore conclude that Bombay and the narthern Konkun fell into the possession at the Mohummedans an the extinction of the Waghela dynasty as part of the recognised territories of the lords af Unhilwara—a fret which, taken in connection with the glimpies we possess af their naval supremacy, is calculated to add no little interest ta the illustrious line of Sidh Rai.

Kootb Khan the governor of Malma on the part of Ahmed Shah, dying, the Bahmuny sultan, seizing the favorable apportunity, occupied that island without loss, and alsa took possession of Tannah in Salsette Ahmed Shah unmediately assembled a fleet of seventeen sail at Diu, Gogo and Cambay, which, in co operation with an army advancing along the northern Konkun, nttacked and recovered Tannah The Bahmuny general retreated to Mahim and on the free of that island which was exposed constructed a very strong wattled breast work. This stockade was carried not without con siderable loss, by the troops of Ahmed Shah, who now found themselves opposed to the whale af the Dekkan line A bloody and indecisive action ensued, which was terminated at nightfull, but while darkness lasted the Dekkan general abandoned his position and retreated to the contiguous island of Moomba Devee The Goozerat fleet blockaded the island and effected n landing upon it for the troops and the general of the Bahmuny shah was compelled to fly to the continent After another action fought under the walls of Tannah, the Dekkany troops were ultimately defeated and dispersed and the fleet of Goozerat returned home, currying with it 'some beautiful 'gold and silver embroidered muslims' taken on the island of Mohim

The Bahmun; sovereign, in a w 1491, sought to revenge his defeat by an irruption into the Goozent provinces af Candersh, but he was encountered by Ahmed Shah in person, and met with his former ill success

Next year Ahmed Shih marehed into Rajpootana, exacted tribute from the Rawal of Doongurpoor, proceeded through the Bheel country into the territories of Rana Mokulpes of Mewar, and levied contributions from the Rows of Kotah, Boondee, and Nudoolaye. The close of his reign was occupied by an unsuccessful attempt to preserve the throne of Malwa to the descendants of his ancient enemy, Sultan Hooshung. He died at Almedabad on the 4th of July, a. D. 1443, and was buried there in a sumptious tomb in front of the Iriday mossine.

Mohummed Shah, the son and successor of Ahmed, in the year of his succession led an army against the Row of Eddur, who, for a time, took to the hills; but 'having soon after sent 'ambassadors to ask pardon for his faults,' was accordingly forgiven, and gave his daughter in marriage to the sultan. Bibdummed Shuh continued his advince into Bhāgur, and after exacting tribute returned to Ahmedabad. In a in 14%, he marched against Rawul Gungādās of Chāmpāner, and, defeating him, drote limit to take refuge within his fortress. The Rawul, however, prevailed upon the Khilly sovereign of Malwa to march to his assistance, and Mohummed Shah made in disgraceful retreat before this new enemy.

Sultan Mahmood of Mahm now threatened the subjugation of Goozerat, Mohummed Shah died or was posoned, and his son, Kootb Shih, succeeding, found the invader between the villages of Sirkhej and Bintwa, within a few miles of his capital An action was fought, and the Sultan of Mahwa, though nearly successful, was compelled at last to retire. A peace was concluded between the two socretions, who bound themselves by a special article to wage henceforth perpetual war against Hindoos, an engagement inferwards partially redeemed by an offensive alliance against Ramá Koombho of Mewal.

Koomblio Râna was one of the best of the many energetic princes who successfuely ruled allewar, and to him is attributed that augmentation of her resources which enabled her to make so gallant a stand against the Mohummedan power under sung, his heroic grandson To Koomblo Rana are stributed thirty two of the eighty-four fortresses erected for the defence of Mewar. The greatest of these was Koombhomer, or Komulmer, whose natural position, cided by the works which he constructed, rendered it impregnable to a native army. He also creeted a citadel within the ancient fortress of the Purmars at Aboogurh, in which he often resided. Its magazine ond alarm tower still bear Koombho's name ; and, in a rude temple. his effigy, in brass, still receives divine honours. Koombho Rana also fortified the passes between the western frontier and Aboo; he erected the fort of Wusunter, near Secrobee; n second at Koombhareea, beside the shrine of Umbaice; and others which protected his territories orainst the Mairs of the Ariwullee, or the Bheels of Jharol and Pinowri. The temple of Koomblio Sham, on Mount Alsoe, is another monument of the Secsodeea prince, who contributed largely also towards the erection of the celebrated shrine of Rishub Dev. which occupies the Sadree pass, 'a deserted olen running into the western slope of the Arawullee, below his fovorite fort of Komulmer,' He was himself o poet, and the husband of a poetess, the celebrated Rathor princess, Mecra Bace.

Kooth Siah was called upon for assistance against the Rānā of Mewor by his relation, Shums Khāo, the descendant of a brother of Moozuffer Shol, then possessing Någor. The first expedition in which the shah was not himself personally ragaed was eminently unsuccessful, the toops of Goozenat being completely defeated by the Rānā. Kooth Shah, heaving of this disaster, advanced in person: he defeated the Rājpoots of Secrobies, at this time vassals of Mewar, entered the bulls, and made his way to Komulieur. In this position he was offacked

¹ There is an inscription on this temple which furnishes a pedigree of Koombh Ránd, or, as he is there called, Ránd-Shree Koombh Kurn, from Stree Burya or Báppa, for an account of whose origin seep, 12-30 In this miserption (which is dated 4, D. 1440), among other epithetis applied to Koombho Ránd, are the following: he was "The eagle which destroyed 'the crowd of snake hice barbaram prunces, the forest confligration which burned the jungle of mysister, the Salian of the Hindoos' The temple stands at a village called Rámpsor, about five miles from the town of Sádree, a Sáduree, in Marvar, For a description of it, with illustracoms, are Forgusson's Rischtediad Massi Book of Aschbietter, vol 3, p. 20 and the same author's Rischtanges of Indoor Architecture.

by the Rana, who, being unsuccessful in several engagements, at length sued for peace. Sultan Mahmood, of Malwa, now proposed to Kooth Shali the partition between the two Mohummedan powers of the whole territories of Rana Koombho, and a treaty to this effect was solemnly signed by their respective envoys, at the town of Châmpaner. Next year Kooth Shah marched towards Cheetor, carried the fortress of Aboogurh, in which he left a garrison, again reached Secrohee, and entered the hills, where, after two successful general actions, he, a second time, compelled the Rana to submission. In the following year, A.D. 1458, Rana Koombho was, however, again in arms with the view of reducing Nagor. Kooth Shah, after a long delay, marched against him, and continued his victorious progress, until it was once more arrested by the impregnable fortress of Komulmer. He returned to Ahmedabad, where he shortly

afterwards died, and was buried by the side of Mohummed Shah, his father, in the mausoleum of Sultan Ahmed.

### CHAPTER V

#### MARMOOD BUGUERA

KOOTE Shah was succeeded by his uncle, Dawood, who proved wholly incapable, and reigned only a few days and then by his younger brother, Malimood, surnamed Begurra, the greatest of the Volummedan sovereigns of Goozerst Though four teen years of age at his accession, he speedily evinced the courage and ability which distinguished his future career Having displayed a determination to protect against his enemics a futhful minister, whose destruction would have been but the produce to his own, the young sultan was assailed in his naince by a body of therty thousand rebels. He friends thought only of shutting themselves up in the citadel, or of escaping with the royal treasures but Mahimood was of a different temper The gates of the citade were thrown open, and the boy king gallantly salled forth, with quiver at his back and bow in his hand, and proceeding through the main street, in slow process sion, in the midst of his enemies, the royal music sounding before him, gave his faithful nobles an opportunity of rallying round his standard The commanding points were under his personal direction, quietly and skilfully seized, and the rebellion was at once rendered hopeless

Three years after this brilliant commencement of his reign, Mahmood assumed in person the command of an army, with which, murching into the north of Candeish, he saved the Bahmuny Shah of the Dekkin, from the Sultain of Malwa

In a D 1468, the holy prophet, Mahomet, having appeared to him in a dream, and invited him to the conquest of infidels, by spreading before him, in a vision, a magnificent banquet of the most deheious viands, Mahimood Shah prepared to achiese the conquest of Soreth, which Volummed Toghila, and his own great ancestor, Ahmed, had accounted or von The most magnificent preparations were made for this

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expedition, the treasure chest contained fifty millions of gold the commissarrit was supplied with eighteen hundred gilden handled swords, the manufecture of Egypt, Arribn, and Khorasan, with three thousand eight hundred of the celebrated blades of Ahmedabad, and daggers in similar profusion, mounted with gold and silver, the master of the horse led with him two thousand steeds of Arabia and Toorkistan, and lest these rewards should be insufficient to recompense the warriors who attended him Mahmood promised also the plunder of Soreth as the orize of their victorious valor.

On traving within eighty miles of Girrur, Malimood detached a force of seventeen hundred men, under his uncle, Toghluk Khan, to occupy two outworks called Mohabilla, before his arrival. The Raipoots, who were intrusted with the post, were surprised and cut off, but the Ra of Soreth, hearing of the event, descended from his hill fortress, and attacking Toghluk Khan, was upon the point of repulsing him, when the arrival of Mahmood Shah, in person, changed the fortune of the day, and the Ra retreated, himself severely wounded Mahmood eleared the country in the neighbourhood, sent out forage parties, who procured nbundant provisions for his camp, and prepared for a siege, but the difficulties were probably greater than he had anticipated, and the Ra was allowed to purchase a cessation of hostihities by present submission, and by the payment of a large amount in jewels and in spece.

Mahmood, however, only required a pretext for attacking Girnar a second une, and, next year, discovered one in the fact that "the Row Munduleek visited the temples of Idolatry, and went there with all the ensigns of royalty." An army of forty thousand horse marched to Girnar to punish this presumption, and the Ra, who was neither able nor willing to oppose the Mohummedan arms, paid the tribute which was demanded of him, and surrendered his royal umbrella, and other kingly ensigns to the sultan. These concessions, however, were unavailing. The Ra of Soreth might have evalumed with his predecessor in misfortune, the galling Trutheerij Cholain,—'like a fly scared away, again and again the enemy 'returns.' In the latter end of the same year Mahmood again.

marched in person to Soreth The Ra declared his willingness to pry any sum of money he could produce, to protect his subjects from the horrors of war, but Mahmood replied, that there was no greater fault than infidehity, and that if he was to expect tranquillity, he must acknowledge the unity of God The Ra made no answer, but shut himself up In the fort of Joonagurh, to wideh Mahmood laid siege.
Inding his position untenable, the Ra, leaving Joonaguril, retired to the upper fortress, on Girnar, but his garnson was starved into submission, and seeing no end to his mis-fortunes, he quitted the fort, delivered the keys to the sultan, and repeated the confession of faith in imitation of the con-queror. His conversion 15, however, by the author of the Meetat Sekunderee, made subsequent to his full, and owing to the example of the saint rather than of the sovereign to the example of the samt rather than of the sovereign. The Mundulcek Raja,' says that author, 'being taken 'prisoner, was sent to Ahmedabad One day perceiving a 'grand procession going towards the residence of the holy 'Shali Alum, at Russoolabad, the Race enquired who Shah 'Alum was, and in whose service. He was told that this holy 'person acknowledged no master but the supreme Being 'Struck, with admiration at the reply, he resolved to visit 'him, and was afterwirds persuaded by him to become a 'proselyte to the fatth'. The last of the Ras of Soreth was diguified by the title of 'Itlan Jehan,' or 'lord of the universe,' by the Mohummedans, and, under the guise of a samt of Valum, to the present day at his torph in the etc. Verse, by the comminceasis, and, mater are guest of a saint of Islam, is, to the present day, at his tomb in the city of Ahmedshad worshipped (ble many other saints) by the descendants of those who had unremittingly persecuted him throughout lus life

Mahmood Shah, having effected this much desired conquest, called together the Syuds and learned men of every quarter in order to settle them in Soreth. He caused also a city to be built, which, in a little time, almost equalled the capital, and was called Moostulabad. While superintending the building of this new city, the sultan heart that the inhabitants of Kutch had made inroads upon Goozens. In the year A D 1472, he therefore proceeded against them, and compelled their submission, and soon afterwards marched against the Jutts and

Beloochees of Sindh, on which occasion he penetrated as far as the Indus.

The following bardic relations belong to the times at which we have now arrived —

Gohil Bheemice the descendant of Sarunglee, possessed Later and Urteela. He had three sons, and a daughter who was married to the Ra of Soreth, and, on account of this connection, the family usually hyed at Joonagurh When the army of the Mohummedans, breaking down the Hindoo temples as they advanced came near Latee. Humecrice, the youngest son of Bheemjee Golul, was the only male of the family who was at home The bad news having arrived, Humeer said to his brother's wife, 'The Mohummedan army is coming on with the intention of destroying Somnath, but if there were any seed of the Kshutrees left, the Micch would not be where any seed of the Islandoo temples. His sister in law replied 'If there be no other seed of the Kslutrees, there is 'one seed at least—yourself' When he heard these words, Humeer's blood boiled within him He said not a word , but off he went, taking two hundred followers with him, to a hill called Surod, a few mules west of Sechore, where his friend, Veguro, the Blied, haed Humeer told his story to Veguro , but the Bheel said, 'None of the great raiss are setting forth 'to the battle, why should you go? This Mohummedan 'army is very powerful, you cannot hope alone to drive it 'back' Humeer said, 'I am going against them that I may 'de in the fight, but I am troubled much about this one 'thing—that I am still unmarried'. Upon this, Veguro Bheel, with the consent of his wife, married one of his daughters who had attained the age of puberty, to Humcer Golill Humeer stayed there one night, and left his wife pregnant Descendants of theirs are still to be niet with at Nagher, in the Did district, bearing the name of Golul Koolees

Veguro Bheel collected three hundred bowmen, and, joining Humeer and his two hundred Rajpoots, hastened to the defence of Sonnath When the battle was at its hottest. Humeer

<sup>1</sup> The Shastras I ave last it down that

cried to Veguro, who fought outside, to come in by a postern door, but the Bheel replied, 'I am the Veguro (the long-'horned bull), why should I enter the postern?' So they fought on, each in his own fashion, until Veguro fell-

> Vegud the great fighter. Within the fort's postern entered not. But, tossing aloft his horns. Against the sky he struck them

Humcer, too, was slain very soon after in the same battle :--

Come quickly, brother i To the aid of Somaryo Drive them as the wind drives the waves. At the point of the spear O ton of Bheem 1

To Shiy Puttun advanced the flood Of ratting weapons Among them sported the Soor, Like an untamed buson,

Did the son of Bheem ! Like a wave, O Veer t Advancing, you turned not back, Against the chiffs, you dashed,

Of the army. O son of Bheem

Sieve like though became The form of your body. Your steps still, as befitted your race, Kept sdyancing Son of Bheem

A forest of thorns, O Veer t They who survived beheld, For the eye protecting hd-Humeer Was first destroyed, Was the son of Bheem 1

1 ' Many powerful Mahometan chiefs followed the example of Mahmood ' (of Ghuznee) Sultan Mahmood Begurra, of Ahmedabad, is stated as the 'last who sent an army against this place On this occasion, the Gohil chief of Lates, opposed the sultan, but without effect. He was killed, and Mahmood succeeded in reducing it, when he built a mosque on the spot where the temple had formerly stood Another temple was ately built by Ahilva Buce, a wafe of one of the Holkars, in which Champa, the son of Ebbul Walo, Lord of Jetpoor, near Joonagurh, died in the same battle, leaving a name at which the Mohummedans long afterwards trembled:—

> Ot padmhah, rest not secure, That that flower has departed, The Chumpa' from the basket, May start once more, May the sen of Ebint

In the time of Mahmood Begurra, says another bard, Ruppoor was held by a Gohl chueflam, named Rånjee, who resided in a fort situated at the confluence of the Gomá and Bhádur rivers, upon the spot where stands the present edifice, subsequently erected by Azim Khán Oodâce. A Rånjee Gohil and

'another symbol of Muha Dev has been placed '-Colonel Walter's Reports

[Two other verses are quoted in the Bombay Careffeer, vol vin, Kathiawar, p. 451.

Gho la ghana dhrodia, Sajo saj sharir Meherano male nahi, Hale agavo Hamir.

Kankar pathar pad rahe Vahi gayo sab nir , Mere tere milanku Ho rahi, Hamir I

The horses galloped last, Adorn and arm your body I

When the Mehar Rano could no longer be found, Then Hame advanced forward

The stones and pebbles remain, But the water hath all flowed away, My meetings and thine

Are ended for ever, O Hamir I]

A play upon the words Chumph and Champs, the former being the name of a flower tree (Hickitha Champica)

\* Aum Ahân Ghâce was an other of the later Mohummedan govern ments. In addition to the handsome fort of Rånpoor, he erected (in A D 1670) a building intraded for a college, at Ahmedialad (which has since been degraded to the condition of a [14]), and other chiffices so numerous as to later gitten rise to his popular surmano of 'Oolkee,' or 'the white-ant,' in alliasion to the constructive habits of that insect which is said herer to more without building a house over its head. the padishah had, it is said married sisters, daughters of a raja of Marwar The queen of the padishah, being once at her father s house on a visit, met there Ranjee's Thakonine, whom she invited to dine with her The Gohl's wife evenued her self saying, 'You have married the padishah, and my husband 'is called his servant, therefore I am not worthy to sit at 'duner with you' This and many other excuses she 'dunner with you' This and many other excuses she offered, but the elder sister, pressing with great urgency, she entreated her forbearance, and then confessed her real reason—that the queen having married a Mohummedian she should lose caste by eating with her The queen however, was very ungry, and determined that she would, by whatever means, have her sister brought to Ahmedabad, and there cause her to dine with her

dme with her

After her return to the capital, Ranjee Golil, being then
present upon duty, the queen related the story to her husband,
and begged him that he would send for her sister in any way
that would seeme her attendance. At this time Ranjee is groom
of the chamber, having fullen into disgrace with his master,
had been dissuissed. The queen took him into her service, and
instructed him to go for the Thakorne. The Thakor's ser
vint said, that without a letter from Ranjee the lady would
refuse to come. Upon this the padishah one day asked Ranjee
for his sword to look at, another day for his dagger, and again
for his armitet. These he gave to the servant and sent him off.
The servant went to Ranjeor, and said to the Thakorine, 'I
'law your groom of the chamber as you are awar. Ranjee'. The servant went to Raupoor, and said to the Thakorine, 'I am your groom of the chamber as you are aware, Rauge 'has sent me to summon you and has given me these three 'articles as tokens. If you disobey Raupee he will abandon 'you You should therefore, you ham speedily' The Thakorine, hearing these words, ordered her chamot to be prepared, and set off with the servant. When they reached the neighbourhood of Almedabad some of Rânjee's people met them, and recognizing the carriage, went up to it. The discharged servant then took to flight. Raupe's followers conveyed

<sup>&</sup>lt;sup>1</sup> The usual title of a chickens s wife in Goozerat is Thukuralco' or Thukurance, but, as that employed in the text, is also used, we have preferred it as being more agreeable to European cars <sup>1</sup> [See p. 303, note.]

the lady to his lodging, and when he enquired the cause of her coming, she said that it was at his order, and produced the tokens she had received Then Ranjee knew that there had been treachery

Soon after the padishah sent to say, 'Let your Thakorme' come hither to pay a visit, if you refuse I will bring lead of 'force' The Golul refused, and a fight thereupon ensued, but Ranjee soon found resistance was hopeless, and, therefore, had recourse to stratagem and, with the aid of n Charun's daughter, who remained to personate the Thakorine, he brought her off in safety

Thus Charun's daughter was no common woman, but was, in truth, a Shuktee She was the daughter of Doodo, of Cometa, and Ranjee had become acquainted with her powers when on an expedition to collect tribute in that part of the country A storm of wind and run coming on, he was separated from his horsemen and wandered alone to Cometa, and being very much afflicted with thirst when he arrived there, he called to a gur who stood near for some water She extended her arm from where she stood until she reached him as he sat on his horse. and thus handed him the cup Runice, beholding this producy. dismounted from his horse, and, performing circumambulation, prostrated himself before her Raj Baee, for such was her name, upon this, said to him, 'Ask a boon!' He answered, 'That I may call upon you for aid whenever a time of cala 'muty occurs' She consented, and when Range found lumself in such straits at Ahmedabad, he bethought himself of her as has been related On his return to Ranpoor, Ranjee prepared a place for Rai Bace in his fort, and installed an image of her there as his Kool Devce, or family goddess

After these things an old Mohummedan woman, with her son, lodged one night at Ranpoor, on their way to Vecca on plagrange. The boy rose early in the morning and began, as was his cirston to er; the 'bang' ar call to prayers. Some Brahimis hearing it, went to the Gohil and said, 'This bar 'brains' surjug the "b ing" at such a time, porturals that the 'brains' surjug the "b ing" at such a time, porturals that the 'socretiguty of this town will pass to the bratharians'. The 'Solid was enraged at the ide, and selzing the old woman and her son, usked them how they presumed to cry the 'bang' at

lus gate The woman entreated pardon, and protested that no harm was meant, but Ranjee was not satisfied, and he slew the hoy with his sword In revenge the old pilgrim retraced her may will his sword in revenge the old pignin retraced her steps to Ahmedabad, and land her complaint before the padishlah. Milmood Begurra mentioned what had happened to all his Umeers, but they received the news very coolly, and no one thought proper to set out to fight with the Golil At length the padishah's own sister's son, Blunderee Khan, notwithstand-ing that his nuptials had only that dry been celebrated, deter-mined to go forth against Ranpoor The padishah and his officers spoke to hun to dissurate him, but he said that he would estrainly strike a blow for Allal He advanced with an army as far as Dhundhooka, where he was met by Ranjee Gohil, and a desperate conflict ensued The fight lested for a long and a desperate continct ensued. The light lested for a long tume, and Rangee was driven continually backwards until he reached the gate of Rangoor. He sent to his Thakorines to order that when they beheld his royal umbrelle go down they should destroy themselves to avoid being captured by the Moliummedians. As the fight went on, the bearer of the um brella set it down for a moment to drink water The ladies breils set it down for a moment to drink water. The mass thought their husband lad fallen, and at once precipitated themselves into the well of the fort, and perished. Ranjee continued the battle after this extastrophe but fell at last at the L tee of Ranjoor, and the Mohummedans entered the fort, not, however, without the loss of their brave young leader, Bhun deree Khan. Mahmood Begurra afterwards presented Ranjoor to Haloogee Purmer, of Moolee, who was the son of the sister of Rantec

The story of Halooge is as follows—A chief of the Jutts, who at that time hived in Sindh, had a very beautiful daughter, mained Soomure Bree, whom the Sindh padishal attempted to take by force into his huren. The Jutts, therefore, fled from Sindh about seventeen hundred in number, and came to Moolee, then held by two brothers of the Shoda Purmar blood, named Lugdheerjee and Halooge. The Jutts said that the padishala would certainly pursue them from Sindh, and that if the Purmars could protect them they would remain, otherwise they would go on further. The Purmars swore they would not allow them to be injured as long as their

own heads stood on their shoulders —So the Jutts remained at Moolee

The Sindh padishah's army soon arrived and as it was very powerful the Purmars considered that having no fortress they would find difficulty in holding their ground. They retreated, therefore to a hill numed Manduv thirty miles to the west of Moolee and strengthened themselves in the jumple there. The padishah's army followed them and the fight went on for a length of time until at last a hab bearer of the Purmars trea cherously went over to the enemy, and pointed out to them the single well which supplied the Purmars with water. The Molummedians cut off in cow's head and east it into the well. The Purmars were now forced to come to terms, and Lugdheerjee the elder brother, gave Haloojee as a hostago instead of the Jut's daughter whom he told to make her essape. She fled and burned herself alive at Wunod, where her tomb max still be seen.

Lugdheerjee, going to Ahmedabid procured the nid of,the Ling of Goozent, whereupon an army advanced from Ahmed abad A battle was fought in the Bhooj country, when the Sindhis were defeated, and Háloojee released, and carried to the capital

Haloojee Purmar became a convert to Islam upon which Mamood Begurra offered him lands in several districts. He refused them however, saying that his family would wonder what his decome of him, and begged for the wasted town of Ranpoor which had belonged to his uncle Ranjee Gohil and lad heen ploughed and sown with sait by the padishah. This being given to him Huloojee begged for n grant on copper plate but the padishah said that the fact of his conversion was not likely to be forgotten and that no grant was required 1 ugdheeriee Turmar retained his religion and the Moolec.

1 ugdheerjee Purmar retained his religion and the Moolecestate acquired by his ancestors The following story explains how he met his death —

The Chief of Sanuad had given the village of Rancesur, as rent free land (pusheeta) to n Charun from whom descended Ruleco Gudurec, who was celebrated for his wit and sarcasm that this time there was much plunders and the country had no

At this time there was much plundering in the country, but no one molested the Charun's village, on wideli account people of the surrounding villages placed their property there for pro-tection. Reing aware of tlux, a Molummedan leader, named Roree Mogul eame to plunder Rancesur. After sucking the village, the assailants bound Ruleco Guidavce with his children strings, the assanting bound a truced character with his children and family, and other people of the village, and carried them off. The first night they halted, Ruleco, at milinght, legan to howl and weep. The Mohummedana asked why he wept. he sald it was for a great cause of mourning, with which he would acquaint none but their commander Boree Mogul's servants acquaint none but their commander. Heree Mogul's servants told him of this and he came up in person. Then the Guduce told him le would give any sum that might be demanded for the ransom of himself and family. The Mogul asked where he could have any money left to him now. He said he had discovered a note in a locket in which was described a place where his fither had butted a hoard. The Mogul sent fite. hundred men with him ordering that he should be released on giving up a lakh of money After two or three marches they arrived at the edge of the Ruan at Teckur, near Hulwind The Gudurce then said that his property was buried in an The Guduvee then said that his property was buried in an island to which he pointed, and proposed that the party should gallop over the later enlag level ground, and revel their destination at once. He see his poop in motion, and the heavy horsemen followed him at a gallop but he led them into a quagnite, and when they were fairly entangled he got clear away, and are off to Yudwan. He represented to the raje that he was the Rajpoots' Charun, and persuaded him to recover his firstly from the Vogul. The Yudwan Raje bade hum seek, further assistance from the Shoday of Wooke, and said that he would in the meantime march against the Moliummedans, which he in the mentiume march against the Voluntimedans, with it is all Ruleco went to Volock, and told his story, and Lugdheer-jee limediately set off in pursuit with five hundred Purmars There is a tank called Punningsur in the Null Kánta, near which Lugdheerjee met Borce Vogal—the Wudwn Haja not having yet come up and fought with him a great hattle At lett the Vogal was left with but few men, and he, therefore, fled, taking with him, on his horse, the daughter of a Brahmin of Råneesur Lugdheerjee pursued, and came up with him ut about a mule's distance The Vogul turned and looked round, and perceiving that Lugdheerice was alone, he wheeled round

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jee struck also, and missed his opponent; both of their horses rearing, they fell to the ground, and, getting up, wrestled. First Lugdheeriee was down, but the lady assisting him, he got the Mogul below him : the Brahminee then told him to use his dagger. He drew it, and stabbed the Mogul, but not before he had himself received a thrust from his antagonist's weapon,

in the belly. Both perished. Lugdheerjee's men plundered the Mogul's camp, and then searching for the corpse of their chief, commutted it to the pile, and set up a manumental stone (pilecyo). The Brahminee they restored to her father, at Råneesur. The Moolee Purmars are, to this day, celebrated for their courage, and treated with peculiar respect by the Jutt chiefs, in remembrance of the protection afforded them. A younger

brother of Lugdheerjee and Haloojee, fullowing the example of the latter, became a Moliummedan, and received a grant of the twenty-four villages of Botad, which his descendants held for several generations. They were, in subsequent times, well known in Goozerat, under the title of Tulookdars of Dholkn.

### CHAPTER VI

#### MARYGOD BECURNA

Manyoon's next effort, after his expedition to Sindi, was an attack directed against the purite chiefs of Juguit and Beyt, to which he was induced by the injuries they find inflicted on a holy man—one of the most learned philosophers of his age, who, being on board a vescel bound to his native country of Ormuz, had been driven into the port of Juguit, and there phindered 'by the inflidels, mixled by the infernal minded 'Brahmins' The Mohummedrus, with considerable difficulty, made themselves mixters of both Juguit and Beyt, and Raja Bheen, the chief of the Rajpoots, being taken prisoner, was, at the instigation of the philosopher, dragged around the city of Ahmedribud, and put to death 'in order to deter others 'from similar conduct'

Shortly afterwards a conspiracy was set on foot among the Mohummedan nobles, having for its object the destruction of Mahmood, and the elevation of his son, the Prince Moozuffer. to the throne It was at this time that the king was recommended to give employment to his officers, by proceeding noninst the fortress of Champaner The consumer, however, proved abortive, and Malimood's proposed expedition was postponed for some years In A D 1182, he prepared for its accomplishment , but at this time lds attention was diverted to the purites of Bulsar, on the coast below Surat, who had gained an ascendancy at sea which had not only interrupted trade, but even excited apprehensions of invasion Malinood now appeared in the character of a sea-captain; he collected a fleet at Cambay, on board of which he embarked a force consisting of archers, musketeers, and gunners, and giving chase to the enemy, sustained a running light for some hours, during which, several of the paratical vessels were captured, It was not until the close of the year that he was prepared to march against Champ mer. Before we accompany him to the

siege of this fortress, however, it is necessary to revert for a

Row Rhan the brother of Narondas appears to have been the prince who was compelled to give his daughter in marriage to Mohummed Shah, the father of Mahmood The Mohum medan lustomans speak of him under the name of Beer, or Veer Raia He is mentioned in an inscription on a well at Jebhara, in Eedut wara which not only furnishes us with 3 date, but, also, with a solution of the discrepancy regarding his name. The Row, it appears had accidently killed n cow. for which crime he endersoured to mone by building the well in which the inscription is preserved 'In Sumwat, 1532 '(A D 1476), on the fourth of the moonlight half of the month of Phalgoon, on Monday, Kâmdooghu Mat4-O Rum, 'Shree Ram !-having come to drink water, Raja Shree Shree 'Rh in Vectice forced her to take shelter with Ram. Therefore. to remove his sin, n gold cow, as a gift, he presented, a place of water he caused to be constructed to a 'Row Bhan.' say the bards, 'soon after he had assumed the royal cushion, began to fix his boundaries. He first struck the Secrober 'village of Las, and fixed n stone (pâleeyo), with n horse 'sculptured upon it, which still remains nt a spot between Rohera and Poseena Next he fixed his boundary at Row \* Jethee s funeral temple, on the Ny hee river, and beyond that he took the Chupun pal land which now belongs to Oode. 'poor Thence he advanced to Thuno, formerly called "the 'How a Thano," on the Som't river, about four nules from Doongurpoor Thence he continued his march along the banks of the Soms to Malpoor and Mugoree, which he in-'cluded in the Tedur territory, as well as Kupperwunj and the Rawun districts, as far as the river Sibhermutee That 'river he made his boundary line as far as Taringa which he 'included, and thence he went again to the stone it Secroliee'
The boundaries thus laid down, include, we may observe in

sers ample territory
Tarings, here alluded to is one of the celclimited secred
mountains of the Jains Though it possesses neither the mag
ifficence of Simtroonije, nor the beauty of Tuliji, it is set
pleturesque and interesting The temple of Upentallipe.

built by Koomar Pal, stands on a considerable piece of flat elevated land, in the bosom of a chain of mountains. It retains more of the venerable appearance of age than either of the shrines of Paleetana, though, like them, it has suffered much from the modern innovator, it is surrounded by several small temples of recent date, and in its vicinity are, as usual, reservoirs of the purest water. On the bill there remains a shrine sacred to the Devce Tarun Mata, from whom is derived the same of Taringa . it is associated with the times of Venee Wuch Ral, and his Nag Pootree consort, and the site was probably occupied by a building long before the royal convert of Unhilwara installed Shree Ujetnath A jungle, of the thickest character, surrounds the hill on all sides, and renders thickest character, surrounds we fail on an store, and remeas recess difficult to all, and nearly impracticable to a party unprovided with a guide, much more to an invading enemy, Two easily defensible paths alone give access to the plateau on which the temples stand, and which, like that at Eedur, is fortifled by the filling in of the few gaps nature had left exposed. On three of the surrounding peaks are built little whitened chutrees or pavilions, which, from their exceeding brightness, when a glimpse of them is now and then obtained through black ravines and tangled forest, serve as lanterns of the day, pointing out to the way worn pilgrim the site of the holy dwelling of the 'Invincible Lord'

In A D 1471, Malunood Slub having withdrawn hus court to his new city of Moostufabad\* new Girmar, a powerful officer, ennobled by the title of Mohrdes Khan, occupied a viceregal position at Ahmedabad and his son Mullik Klurs, in the king's absence, marched without orders, and exacted tribute from Row Bhan of Ecdur, as well as from the clue's of Wagur† and Secrobles.

Row Bhan was about this time engaged in a contest with the Rāwul of Champáner, whom he took prisoner and carried with him to Ectur, but released after a six months' captivity. The cause assigned for the feud is characteristic, it is said that Row Bhān was attenuated in person and swarthy in complexion, and that the Rawul carried him by causing a bufloon to personate him in some dramatic entertument, in which the company were amused at an exposure of the Row's defects

The following verses, supposed to be spoken by the consort of the Râwul, express the terror with which the prowess of Row Bhan had inspired his enemy -

When, wearing ankle bells, I walk, He thinks tis armour clanking, When ornaments I wear. They seem to him to be mail, When my bracelets clatter, He thinks the clash of swords. My ear rings, when they gutter, Remind him of the blaze of fire From fear of Row Bhan my husband starts,

Even when safe in his home remaining.

How can I sport with my husband

Who has no moments respate from foar

To Row Bhan and lus Rance, is attributed the construction of the Bhansur and Raneesur tanks at Ecdur, with that of seveml other reservoirs at Wuralee, Dudhaleea, and other places The bards further assert that Row Blun was mainly instru mental in the conquest of Champaner, effected by Mahmood Begurra, and though no mention of the circumstance is made by the Mohummedan historians, it is very probable, especially considering the former feud, that the forces of Ledur formed part of the army of the shah

The fortress of Champ mer, so called from Jamb or Champa the companion of Wun Rai and its reputed founder. Is also known as Powan gurli, " 'the eastle of the winds,' name not undeservedly attributed to it from the stormy birsts that continually howl around it. It has the reputation of being a favourite residence of the goddess Kalee, whose temple occupies its summit, and more than one Rappoot chleftain. regarding himself as her feudal vassal, bends with respect to the authority which holds possession of the venerable bill The mountain rock of Powan gurh stands nearly isolated, frowning over the eastern districts of Goozerot, and on some sides presents to view little but perpendicular chilis . its steep ascent is exervwhere strongly protected, and that which to the observer from the plains appears an artificial fortification Is found to be a natural defence, consisting of rock scarped to a depth most formulable. At its northern base he the remains of the city of the Hindoo princes, and there a remnant of falling domes and broken minarets, protruding through the dry and

dusty jungle, evinces that as a Moslem capital the city once bore the name of Mahmood abad.\*

Of the Hindoo princes of Châmpâner, as of the great Scottish house of Marr, it may be suid 'their origin is lost in its 'antiquity'. At what period the eastle of Châmpâ prissed into the possession of the Chohâns it is needless to conjecture, but the 'Pawaitchias of Powan gurl' it may be asserted were not unworthy seions of a race to which has been assigned the pulm of martial intreputity among all the royal houses of India. Rûwul Gungâdâs we have mentloned as the opponent of Mohammed Shali; the prince of whom we are now to speak, was his son, Jye Singh, by Perisha intitled 'Beny Ray,' and widely known in Hindoo tradition under the name of Phutâce Râwul,

The Rawul of Champaner, hearing of Mahmood's preparations to attack him, at first sallied flercely forth, and carried fire and sword into the territories of the slinh, and then, as if terrifled at his own temerity, sent ambassadors to implore forgiseness. Mahmood, stritated by the devastation which had been committed, refused to listen to any terms of accommodation. and the advanced guard of the Moslem army arrived at the foot of the hill of Kalee on the 17th March, A. D. 1483. The shah himself soon afterwards joined with the main body of his army. Rawul Jye Singh once more made offers of submission. but as these were not received, he commenced a desperate resistance. The lines of the besiegers were continually attacked by the Rajpoots, who at length appeared in such force that Mahmood was compelled for a time to abandon the siege in order to give them battle. The action was sangumary and obstinately contested, and the Ilindoos, though ultimately repulsed, effected their retreat in order. Mahmood now resumed the slege, and the Rawul, notwithstanding a partial success in cutting off a convoy of provisions and stores for the besiegers, found himself hard-pressed, and, in despair, had recourse to his old ally, the Sultan of Malwa. Ghens-ood-deen assembled an army, and showed a disposition to aid the Rawul. but on Mahmood's advancing against him he abandoned his intention, and the shah returning to his lines before Ch'impaner, caused a mosque to be built therein in order to convince his troops of his determination to persist in the siege. The

approaches were now carried so near the place as to odmit of the besiegers discovering the sally port through which the Rappoots passed each morning to perform their ablutions A breach m the western wall was about the same time effected On the morning of the 17th November A D 1484 1 the sally port was seized by the Moliummedans while Mullik Diaz Sooltany, afterwards famous for his may al contest with the Portuguese, escaladed the western wall. The Rappoots made desperate attempts to expel Mullik Eraz but without success . Malimood Shah in person supported him with fresh troops, the standard of the crescent waved upon the ramparts of Champaner, and a Moslem shell-emblem of Kalee's anger-fell upon the palace of its sovereign A funeral pile now rose within the walls the wives the children, the wealth of the Rappoots were placed upon it, the fire rose raced and died nway, and then the defenders of Powan gurh, with bodies bathed in water and wrapped in suffron robes flung themselves desperotely upon their enemies | Few of the Rappoots survived, the victors also suffered severely both in killed and wounded, and the Rawul of Champiner and his minister, covered with their own blood, fell into the hands of the shiph

Mahmood caused public prayers to be rend for his victory, and while the sick and wounded were recovering he was employed in building 'a benutiful mosque,' and in giving a Mohummedan character to the city now termed Malimoodabad He stained his victory, however, by the murder in cold blood of Rawal Jve Singh and his minister, who after recovering from their wounds were vainly solicited to purchase life by embracing the Mohummedan faith

Such is the Mohummedan account of the fall of Champaner The names of the chief Hindoos who perished in the final sacrifice—so congenial to the blood foring bales—have been preserved by the bards .

In Sumwut filteen hundred and forty one,3 In the month of Posh, on the third day, the day of the sun. Six rajas perished. First, Vershee fell, Then Sarung Jhareja, Lurun, and Jetmal Surveyo Chundrabhan for I hutace gave his hie, Wi en Mahmood Shah, the great king, took Pawagurli.

<sup>1</sup> Vule Briggs a Firishta, vol 1v, p 1%.

On if is occasion the bards are accurate in their date, Chang iner

It would seem, however, that the city only, and not the fortress on the mountain had been as yet captured by Mah mood, and, though the Mohummedain historians say nothing further on the point, there is probably truth in the common Hindoo traditional account which states that the castle of the winds yielded only to a lengthened blockade

Phutree Rawul says another barde tradition, was king of Champaner Once at the festival of the Nowrattra, he went to see the women, singing 'gurbhos' kaleeka Devee, of Champaner, on this occasion having assumed a human form, was singing among them. The raja, beholding how beautiful she was, fell desperately in love with her., he had hold on the Mitta scarf, with lustful intention. Kalee pronounced the curse upon him, that his royalts should pass away.

Once on a time, the padishah, in the course of a journey, passed within sight of Champaner, and, when he beheld the fortress, he stroked his moustache with his hand. There was a Brahmin in the city who had a son called Lone, which Lone wilnessed this action of the king and knew thereby that the king had formed the intention of taking Champaner He went to Phutace Rawul and told him that the padishah would take his throne that year The raja constructed five lines of fortifi cation around the city, of stone, of water, of wood, of mud, of jungle He prepared ammunition also and sent Lowo to Ahmedabad to keep a watch upon the padishah Lowo hired a mansion, which belonged to a merchant, opposite the padishah's palace Once on a time the king sat at a window. looking in all directions When he looked towards Champaner he stroked his moustache with his hand and spoke of preparing an army Lowo became aware that the padishah was now about to attack Champaner . he returned to Phutaee Rawul and told him that the padishah s army was coming against him The Rawultook all possible precautions with a view to defence \*

fell, according to Furshia, in A D 1484. If Mr Prinseps opinion be adopted and fifty-seven passa allowed as the difference between the Sumwai and the year of our Lord, the bardin date will exset the gree with the Mohummedan. If fifty six years be allowed, as is more usual, there will be a difference of one year between them. The Virtuan arc starts from the bright foring flat of Chautra, SS B c Its origin has been the subcet of much controversy, and has not been ascendance. Seep 10, note ] to the controversy, and has not been ascendance.

The army of the padishah five hundred thousand in number, advanced to within a short distance of Champaner but no one knew what the object was which the king had in view midnight the padishah assembled his Sirdars and commanded them to plant his flag upon the city The army attacked the city and camonaded it but the fire from the city was heaver than the fire of the assulants and the city could not be taken , so the padishah blockaded it for twelve years but still without success He then made peace with Phutnee Rawul and called him to his own quarters to an interview, in the course of which he enquired of the Rawul how he had discovered his intention of attacking him. The raja answered that his priest, Lowo, had discovered his intention and informed him of it The padishah agreed never to interfere with Chimpaner and asked to be presented with Lowo Phitage Riyul agreed and asked to be presented with Lowo Phintace R invul agreed and the king caused a palecyo to be sculptured with the figures of two donkeys and underneath to be written—'If any 'Mohummedan take this city, there is the donkey's oath '(gudherce gul) to him.' He carried Lowo away with lum, and made lum his minister, and though he did not take the city of Champaner he serzed the districts and surrounding villages and established it as a rule that no one should carry anything into or out of Champinger. The inhabitants were distressed on this account, and took shelter in Ahmedabad

The padishah continues the brid went from Champaner to Oomrala \* and sering the ray of that place, carried lim to Ahmedahad where he threw him into prison. The ray is manded in confinement for two years and at the end of that time a potter of the village of Blaundhreeo in his territory, went to Ahmedahad and made acquaintance with a potter if it at city, who was employed about the prison with whose assistance he succeeded in bringing the riya out in a blackey's panniers and placed him among a brind of Utexts f who carried him to his faltiers sister, at Champaner. She prud his ransom to the sovereign of Ahmed bid and refliced him on his them conformed in the source of Itawil in hintation of Philages with the name of Itawil in hintation of Philages with a day the Commala raj is took the name of Itawil in hintation of Philages with a day the Commala of the potter of Koombharceo makes the royal mark upon their foreheads.

The latter part of this tradition carries us back to the Gohils of Peerum

Mokherajee Golul had by his wife, Wâdun Koonwurba, a Rajpootnee, of the Surranyo elan, and of the family of Hathsunce, near Palectain, a son, named Doongurjee, who succeeded him He had also two other sons, Semursunghjee and Gormaljee, both of them born at Peerum Semursunghjee went to reside with his mother's family, at Râjpeepla, and eventually succeeded to its possessions Gormaliee left no desendants

Doongurjee, the elder brother, abandoned Peerum, and unde Gogo his residence. He was succeeded by his son, Veey ope, who left three sons, Kanjee, Ramjee, and Roodojee, Kanjee succeeded, and left two sons Sarungjee and Gemuljee, who were mnors when their father day.

Ramice, on the arrival of a Mohummedan army under the leader whom the Hindoos call Borce Mogul made submission to that officer, and, surrendering his nephew, Sarungiee, as a hostage, serted himself on the royal cushion at Gogo as if in his own right Sarungjee was conveyed to Ahmedabad , but a potter, named Pancho Goojur, of the village of Kooleyak, having gone thither, succeeded in carrying him off in a prinner on the back of one of his asses. The escape of Strungtee becoming known, some horsemen followed the furnities. At a time when he was nearly overtaken, the potter fortunately fell in with the jumat, or brad, of a gosace named Pertan gur Bhawo, and having explained to their leader that the boy was the Gogo raja's heir who would be able at a future time to recompense a service now paid to him, he placed him under the Gosace's protection The potter continuing his route with his asses was overtaken and seized by the horsemen but these, disappointed in their expectations of discovering Sarungjee, went on but a little further, and then, giving up the pursuit, returned Pertan gur Bhawo \* conveyed the young prince to Phutaec Rawul, of Doongurpoor, who had married his father s sister, and Sarungice remained in concealment there until he had attained the age of twenty years He then begged of his aunt that she would give him a few attendants, and allow him to proceed homewards Rawul Phutaee supplied him with a force for his protection, and his aunt dismissed him, saying,

Go and recover your rights, and your descendants shall bear the title of Rawul as a memorial of the protection you have 'received from Doongurpoor' Saringjee, agreeing to this, set out, and made his way to Oomrâlâ His unele, Râinjee, at Gogo, hearing of his arrival, sent for the Lords of Gareeadhar and Latee, the descendants of the younger sons of Sejukjee, and heads of the two earliest branches of the Gold house, and offered to resign to them twelve villages each if they would assist him against Sarungjee Trapuj and eleven other villages he passed to the chief of Garecadhar; and to the Latee Thakor he offered the twelve townships of Walookur These leaders at first assented to Ramjee's designs, but afterwards, while returning together from Gogo, they considered that they had not done well in making such an agreement, and preferring a cadet's right to the cushion to that of the lineal heir; they determined, therefore, to go together to Oomrala Having arrived there, and being admitted to an audience of Saringice, they said to him, 'Ramice Ghogharee has sent us to oppose you, promising us twelve villages each, but, as you are the owner of the royal cushion, we present the grants to 'you' Saringjee said, 'Bring me the grants, I will sign them' He did so, and secured their lovalty Bamjee Ghogharce, hearing of what had occurred, felt that his opportunity was lost , he, therefore, set off for Oomrala, and humself also made submission to Sarungice The chieftains drank the red cup together, and agreed to forget the past. Sarungiet advanced to Gogo, and took possession of the royal cushion. His uncle, Ramee, making obeisance before him, received as a grant for his subsistence the villages of Ookhuloo, Ugecalee, and Blurelce, the grassys of which still bear the surname of Ghogharce. Ramice held also the village of Monpoor.

In a. D. 194, a revolted officer of the Dekkan government,\*
having seized some Goozerat trading vessels, and also taken
possession of the Island of Mahim, Malmood Shah sent a fleet
and army against him. The fleet, having arrived off the
stand, was destroyed by a tempest; the admiral, and as many
of his sailors as escaped, were washed ashore, and either made
prisoners of massacred by the enemy. The officer who commanded the army, having marched through the aorthern

Konkun, as on a former accasion, heard of the inval disaster on his arrival near Mahim, and, halling his troops, despatched a messenger to Mahimod Shah far instructions The rebels were afterwards subdued by the King of the Dekkan, and their fleet delivered over in compensation to the Goozerat admiral, who was released from prison

Next year, Mahmood Shah 'marched towards the countries of Wagur and Ledur, from the rijas of which places he 'exacted large afferings, and returned laden with treasure to 'Mahmoodabad Champaner' Scorzymuljee, the son of Row Bhan, appears to have been at this time the Prince of Ledur, he reigned eighteen months, and left a son, Racemuljee, whose throne was, in his minority, usurped by his uncle Bheem

In A D 1507, Mahmood Shah again appeared as an admiral 'The infidel Europeans, who had af late years usurped the dominion of the ocean, endeavoured, at this time, to occupy ' for themselves some part of the coast of Goozerat, on which 'they wished to settle' Umeer Hoosem, the admiral of the Tilrkish emperor Bajazet II, armed off the coast of Goozerat with a fleet of twelve sail, carrying fifteen hundred men . and Maismood Shali, anytous to aid in the expulsion of the foreigners. sailed in person with lus fleet to Damaun and Malum Umeer ool Oomra Mullik Esaz Sooltany sailed, also, from the port of Diu, and, having united his squadron with that of the Turkish admiral attacked the Portuguese fleet, then lying off the harbour of Choul, a few nules to the south of Bombay Victors declared for the Mohummedans , and the Portuguese fled with the loss of 'three thousand ar four thousand infidels' as their adversaries assert . ar, as they themselves admit. of their flag slup, their adourn! Don Lorenzo Almeida, and ane hundred and forty men The combined ficet was, however, afterwards defeated, and the Mamlook part of it annihilated in a battle fought close to Diu, on the coast of Soreth

Sultan Mahmood, if not the greatest, is certainly the most popular of the kings of Ahmedabad, he is to the Moslem as Sulli Raj Is to the Hindoo—a nucleus around which gathers romance and tale. His personal bravery and strength, his justice, his beneficence, his strict abservance of Vohummedan ritual, aidd the excellence of his judgment, are alike extolled.

He was also, it is said, 'a great eater' Many are the anecdotes which are related of him, nor is there a fragment of Moslem architecture in Goozerat which popular feeling does not connect with the name of the great lang—Malmood Begurn In addition to the two Mohummedan cities of Moostufabad and Mahmoodabad Champaner, he founded a new city on the banks of the Watruk, which also, he called by his own name , 'and having fortified a rising ground on the banks of the before mentioned river, he ordered noble palaces to be ' built, of which the marks and remains,' says the author of Meerat Ahmudee, 'are yet to be seen at the time of writing, being the year A D 1756. At one or other of these he frequently resided, but he was punctual in going to Ahmedabad during the hot season of ripe melons, and returning 'ngain after enjoying himself there for six months.' The same writer goes so far as to assert that 'all the fruit trees in the open country, as well as those in the city, towns, and 'villages, were planted in the reign of this sultan' It is said that his surname was derived from the capture of those two, as yet impregnable, Hindoo fortresses - Girnar and Champaner, n derivation which appeared to Perishta to be sufficiently 'rational and probable,' and which, as we have none equally good to offer, we may adopt upon his authority. It was, per-liaps, his navil warfare which won for him an European repu-tation. 'The travellers of his day,' says Mr Elphinstone,' seem to have formed a tremendous idea of this monarch Bartema and Barbasa are both full of him. One of them 'gives a formidable account of his personal appearance, and both of them agree that a principal part of his food consisted of mortal poisons, and so impregnated was his system with this diet, that if a fly settled upon him, it instantly dropped down dead His usual way of putting men of consequence to death was to blow upon them after he had been chewing betel He is the original of Hutler's "Prince of Cambay." 4 whose

> daily lood Is asp, and basilisk, and toad. [See Appendix ]

<sup>1</sup> He meaning two, and gurk a first

<sup>&</sup>quot; \ ide History of India, vol II, p 200, Edit 1841

The following account of his death is derived from the Meernt Ahmudee—' In the close of the year A.D 1510, the sultan set out for Puttun, and, as this was the last time he appeared 'in public, having collected together all the great men of the state, he told them that his life was near a close returning from Puttun he came to Ahmedabad in four days: when, having made a pilgrimage to the burial place of Sheik 'Aluned Khuttog, he went tears of repentance over his own tomb, which had been built at the foot of the Sheik's mausoleum Subsequently to this, having entered the city of 'Alunedabad, he fell sick and continuing so for three months. sent for the Prince Khulcel Khan, from Baroda After 'informing hun of his approaching dissolution, he finally took 'his leave for another world on Monday, the Brd of Rumazan, 'in the year of the Hura, 917 (A D 1511); and lus remains were deposited in the mausoleum which still exists at Sirkhei'

# [APPENDIX TO CHAPTER VI

## MAHMUD BEGADA

I rishta (Briggs, 14 77) and the Minds Schaudars (Bayles, p 161) derive Beg ind from Bigath, a word applied to a bullock because its horns stretch out right and left like a person about to embrace. The moustachies of the Sulfan were straight and long like these horns. Zachary Grey in his note on the famous passage in Huddwas (part it, canto i, Chandos ed. p 141 n) says Mahmüd was of that possionus arture that when he determined to put any nobleman to death, he had him strapped maked, spit upon him, and he institutly ded. Probably the Sulfan was actually in the liabit of squirting plan from his mouth in the direction of an obnovious courtier, as a sign to the executioners!

#### CHAPTER VII

MOOZUFFER II—SIKUNDER—MAHMOOD II—BUHÂDUR SIIAII— MAHMOOD LUTEEF KHÂN—CLOSE OF THE DYNASTY OF AHMEDABAD—THE EMPEROR AKBAR

MAIIMOOD BEOURRA was succeeded by his son Moozuffer II, whose opening reign was rendered remarkable by an earnest appeal to him for assistance, which proceeded from the Saltan of Malwa Mednee Race, the Hindoo minister of that prince, had, it was represented, acquired such authority, that nothing beyond the name of kine was left to the sultan, and infidelity was, therefore, rapidly regaining its dominion Moozuffer II, moved with zeal for the true faith, immediately commenced his march for the land of Bhoy, and Ein col-Moolk, the Governor of Unlulward Puttun, was ordered in consequence to move his division to Alimedabad. The opportunity was not neglected by the still unconquered chief of the Rathers Row Bleem, of Eedur, the younger son of Row Bhan, whom we have beheld usuroung the throne of his nephew. Rucemulice, taking advantage of the covernor's absence, plundered and laid waste the surrounding country as far as the river Sabhermatee. Lin ool moolk, on the recent of this intelligence, marched to Morasa where he was attacked by Row Bleem and defeated. with the loss of an officer of distinction and two bundred men Moozuffer Shah, hearing of this, instantly returned to his own dominions, and taking up a position at Morasu, laid waste from thence the whole of the Ledur territories Row Illicem himself took refuge in the hills; but the garrison of Ecdur, consisting as the Mohummedans assert, of only ten Rajpoots, defended the place with obstinacy against their enemies Ledur was, however, taken , its temples, palaces, and garden houses were levelled with the dust, and its heroic defenders but to the sword Meanwhile, the Row, having deputed a Brahmm, named Mudan Gopal, stils envoy to the Shah, had, through

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him, expressed his regret at the warfare which had arisen, and which he attributed to unprovoked outrages committed by Lin-ool Moolk He sent also one hundred horses and two hundred thousand 'tunkhas' as an offering, and Moozuffer Shah, in consideration of the deferred expedition to Malwa. thought proper to overlooklus defection and necept the treasure. which was applied to the purposes of the projected campaign. Moozuffer Shali now proceeded into Malwa Row Bliegm. of Eedur, was at his death succeeded by his son, Barmul . 1 that prince was, however, soon after deposed by Sung Rana, of Chector, whose daughter had been married to Racennijee, the son of Soorumul, now grown up to manhood Barmul, in the year A D 1515, sent envoys to Moozuffer Shah to sobert his aid, and the Mohummedan sovereign, displeased at the intervention of Sung Rana, and glad of the opportunity of asserting 'that Bheem Row ruled Ledur by his authority.' determined to send a force to the country of the Rathors. Nighm ool Moolk, his officer, accordingly advanced, and re-placed Barmul on the throne, but, having pursued Racemuljee into the hills, he was brought to action, and defeated with severe loss The shah reproved Nizam ool Moolk severely for having exceeded his instructions, and recalled him to the capital but, on his arrival there, appointed him to the government of Ahmednugger In a D 1517, Racemuljee again appeared in the Ledur territory, and defeated, with the loss of two hundred and seven men. Zeher ool Moolk-the Jher Khan of Hindoo tradition-a Mohummedan officer who had been sent against hum at the head of a body of cavalry Mulhk Noosrut ool-Moolk was, upon this, directed to march to Veesulnugger, and to plunder and lay waste the whole of the surrounding country, which the shah, in his orders, styles the receptacle of rene-' gadoes, and the asylum of rebels'

The two following years were honorably employed by Moozuffer Shah in restoring to his throne the Sultan of Malwa The Rajpoots were more than once defeated Mandoo gurh

<sup>&</sup>lt;sup>1</sup> There are two inscriptions of these princes on wells at Teentoes and Rectors. The first was constructed m Sumwut, 1566 (a. D. 1510), by order of 'Shrea Mush Båee, Shree, Shree Bheem, and Koonwer Shree Barmul,' the second in Sumwut, 1599 (a. D. 1543), 'when Muhārajā 'Race Shree Barmul 'was rudings victorousies.'

was taken by assault and R in i Sing who had attempted its relief, was forced to reture Monzaiffer Shah having received marked expressions of gratitude from Sultan Mahimood returned to his capital, which he had scarcely reached when he received intelligence that Racemuljee, of Ledin, had salled from the Vecsulnugger hills, had waste the Puttun district, and sucked the town of Gilw ira. The Rathor prince had at length however, been compelled to retire by Mulhi. Noosuite of Wolk, who commanded at Eedur. The shah determined to seize Racemuljee, he advanced in person towards Veesul nugger, and laid waste the country. He did not, however, succeed in effecting his object. Racemuljee, soon after died of disease, and B irmul, as lus heir, acquired an undisputed hile to the royal cushion. At this time intelligence was received that Sultan Malimood.

of Malwa having ventured, in company with his Goozerst auxiliaries, to attack the combined forces of Medice Ruce and Rann Sung had been defeated and token prisoner afterwards Noosrut ool Moolk having been removed from the government of Eedur, and Moobanz ool Moolk nominated to that office some person ventured to extol in the presence of the new governor, the bravery of Rana Sung Moobary was incensed at this praise and to show his contempt for the gallaut prince of Chector, he caused a dog to be tled up at the fort gate, which he directed to be called by his name. Sung Rang hearing of this insult, was so much caraged that he immediately marched with the intention of attacking Ledur. and had soon pillaged the country as far as Secrober Haying arrived at Wagur he was joined by the raja of that country, with whom he advanced to Doongurpoor The Governor of Ledur now thought it necessary to send for reinfurcements. Iddit now thought to never any to seem in terminent court in the enemies of court prevented their despitch representing to the shah that Moohariz, after his ring wantonly insulted the Rana, was now pushlanimously seeking for assistance, even before he had sustained an attack. Moobariz-ool Moolk was therefore, compelled to execuate Ledur, and retire to the fortress of Ahmedningger The next day Sung Rana took possession of the Rather capital where he was joined by several Rajpoot chiefs from the vicinity of Alimedated, who had fled from the oppression of its governor. With his new allies he advanced towards Ahmednugger, swearing that he would not draw rem until he should be able to water his horse at the Hatmutee river Moobariz ool Moolk, though his force was far outnumbered by that of his opponent, quitted the fortress of which he held command, and formed in battle array outside its walls, on the opposite bank of the stream troops of Rana Sung received an attack from the Mohummedans with great steadiness, and then charged. The array of Islâm was broken by the fury of the Raipoots, several officers of distinction were killed. Moobariz ool Moolk, himself, was severely wounded, lus elephants were taken, and the whole force was driven in confusion towards Ahmedahad Sung Rana now plundered the surrounding country at his lessure he snared the Brahmins of Wurnugger; but finding Veesulnugger defended against him, he took it by assault. slaying the Mohummedan governor Having thus revenged himself for the insult which had been offered to him he returned, unopposed, to Cheetor

The viceroy of Moozuffer Shah then absent on the Malwa frontier, having succeeded in reinforcing his army, and the dog, Rana Sung, having retired Moobiarz ool Mooli, attempted to re assume his government On the way to Ahmednugger, he was opposed by a body of Rajpoots and Koolees from the Eediur territory, whom he defeated, but, having reached that city, he found the country around so enfeebled by the ravages to which it had been lately subjected, that he was

compelled to fall back for supplies upon Poorante; Moozuffer Shah, determined not to allow of the abandonment of Ahmednugger, directed his officers to hold it at 'all hazards during the rains, and in December, A D 1520, he marched thither in person, with an army destined, eventually, for the reduction of Sung Rana. The Eedur country was again subjected to the ravages of the Mohummedans, but no decisive success was obtained by them over the Rains of Chector, with whom 'a peace was patched up,' as the author of Meeric Ahmudee relates, 'un consequence of the hypocritical conduct 'of the officers commanding the troops'.

The Rows of Eedur, during the occupation of their capital

by the Mohummedans lived, it is said with their families at Surwan—the village held by the descendants of Samilyo Sord, situated in the hilly country on the frontiers of Mewar Row Birmul, as the Rectora inscription proces, outlived Moozuffer II, as well as his sons Sikunder and Mahmood II and was alive in A D 1528, when 'Bubadur Shah marched towards 'the countries of Dedur and Wagur, from whence he returned, 'by Champaner to Broach,' and also in A D 1530, when the sultan again 'marched towards Dedur, but limited 'retired after despatching two of his officers, with large force, 'to Wagur' Row Burmul died after A D 1543, and was succeeded by Row Poonjage, respecting whos career no incidents have been preserved

It is unnecessary to our purpose to enter into a definited account of the fortunes of the dynasty of Ahmedabad, whose history, as related by the Mohummedan writers, contains, henceforth nothing which bears directly upon the story of the Hindoo princes of Goozerat The reign of Sultan Buhadur was one marked by the most violent contrasts. At one time was one marked by the most voicint contribute At one time we beloid him emulating the glory of his great predecessor, Sidh Raj, his supremacy acknowledged by the kings of Candeish, Berar, and Ahmednugger, his rule extending over the kingdom of Malwa, once ngain subdued by the arms of Goozerst , and his victorious banner waving from the lofty buttlements of Mandoo At another time we find hun driven from his kingdom by the I'mperor Hoomayoon, whom, in his prosperity, he lead provoked And, at last-a miserable affray with the Portuguese, sulbed by more than the suspicion of treachers on either side, resulting in his death-we behold has murdered corpse cast upon the waters of the ocean , while the annalist who relates his story can close it only with admissions of weakness, and presages of decay 'After the death of 'Sultan Buhådur, much disorder and sedition found their way ' into the uffairs of Goozerst , and, from that time, the tribute from the kings of the Dekkan, and the ports possessed by the l'uropeans was no longer received '

Several years afterwards in A D 1515 Malimood Luteef Khan the nephew of Buhadur Shah, being then the occupant of the royal cushion, the extinction of the rights of the Hindoo land holders formerly attempted in part, and with circumspection, in the vigorous days of Shah Ahmed and Mahmood Begurra was now sought to be effected over the length and breadth of Gooverst, by hands as feeble as they were presumptuous, and a course of pahey was entered upon, which, had other causes of dissolution been wanting, could hardly have failed in producing the total subversion of the throne of the sultans 'At this time the shah abandoned the pleasures of the harem, and the government having thus received an accession of power, both nobles and soldiers fell so combletely under its management that they had not the poner of disobeying. There was now some desire manifested of seizing upon Malwa, but when the sultan consulted his mmister, Asuf Klian, in this matter, he was told that le ' might obtain a country equal to Malwa by merely attaching a Tourth part of the Goozerat prosuce, or that part called the apportioned (Wanta) lands, then possessed by Rapports, Grassias and Koolees "If," said the minister, "that fourth was only brought under government management, it is sufficient, as a jagheer, to maintain twenty five thousand horse," and the order was accordingly given for its resumption. The result was one which might have been expected an universal, and, as subsequent lustory proves a successful insurrection, for whatever deeds of oppression and of blood may have been enacted at the time, and however the Mohummedan rulers may have chosen to believe, or the Mohummedan historians to represent, the Hindoos to be a crushed and subdued people, the fact remains beyond dispute that their descendants, in spite of many a subsequent danger, still possess the soil of which it was sought to deprive them , while little but squalid poverty, and tottering ruins represent the once proud sway of the dynasty of Shah Ahmed 'The Grassias of Eedur, Secrohee, Doongurpoor, Banswara Loonawara, Rajpeepla, 'the banks of the Myhee, and Hulwud (Jh'ilawar), began on this account, to disturb the country The parties of soldiers stationed at Secrolice, Eedur, and other places, were, there-'Krolee from such places; excepting, however, those who were the armed police of the country, or such as were engaged WOT. T n b

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'in trade, and who were to be distinguished by a specific mark on the right orm Should any of this class be found without this mark, they were to be executed In conseouenee of such orders, the Mohummedan faith obtained such a superiority in those parts, obout the latter end of this reign, that no Hindoo was allowed to ride on horsebick through the city, and those on foot were not allowed to wear elothing unless distinguished by a patch of red cloth sewed They were, moreover, prevented from on the shoulder exhibiting any public morks of infidelity-such as the 'idolatries of the Hoolee and Devalee festivals. It is, there-'fore, related that ofter the villain Boorhan\* murdered the 'sultan, the Grassias and Koolees set up an image of the murderer, which they worshipped and addressed, saying-"This is our protector who has saved us from perdition "

Whoever in the present day visits Goazerit, and in particular that capital city of Ahmedobad, which was the principal scene of these tyrannies, may beloid the subternaen temple of the persecuted Hindoo, and the tall minaret of the Maslem In his day of power and intolerance, and may compare the state of affairs which these recoil with things that are. The falling mosque afterws the earth with its ruins, while, beside it, emerging from their dark hiding places, the images of Shivo or of Parisishith are installed in newly creeted temples, and the descendants of the swaggering Puthan and Moguls inlay the marble floors of the Hindoo shrines, or for a pithal hire, wave the torch and beat the drum in those idolatrous processions which gridy move along to re-establish in state the mute gods which their fathers funered they had destroyed

Sultan Malimood was put to death in A D 1553, his dynasty ingered through the reigns of two feeble successors until the 18th November, A D 1572, when the great Akbar displayed his imperral banner within sight of the city of Alimed, and a crowd of its inhabitants, of oil ranks, went forth to welcome him as their sovereign.

'The learner and observing,' says the author of Meerdi Ahmulee, 'well know that a cruse for the decline of every, 'empire which has exceed where the beginning of the world 'may be found in the onimosities of its nobles, assisted by 'rebellious subjects whose mutny and endeavours thank. God'l generally revert on themselves so that some more 'fortunate rival steps in and profits thereby Such was the 'end of the kings and nobles of Goozent. Tate having decreed the destruction of the government, its servants, by disregarding all sacred ties in the midst of rebellions went to wir among each other so under the semblance of friendship, they openly committed acts of hostitity until at length those 'parties being set aside the powers and seals of this kingdom 'were transferred to the hands of the illustrious descendant of Temoor—Jelal ood deen Molumined Abbar' of Temoor—Jelal ood deen Molumined Abbar' of the seals of the secondary of the secondary

The period which immediately preceded the establishment of Akbar's authority was indeed one of the most melancholy in the history of Goozerat At this time the Mohummedan nobles of the country, who had set up a suppositious son of Mahmood II under the title of Moozuffer III divided in reality the country among themselves Itimad Kl an the most powerful of their number held the capital city of Ahmed nbad with the port of Cambay and the intervening territory a second leader possessed it e rums of Unbalpoor with much of the country between the Sabhermutce and the Bunas third had been assigned the harbours of Surat and Broach tle fortress of Champaner and the provinces south of the Myhee Dhundhooka and Dholka had fallen to a fourth . and a fifth seated in the fortress of Khengar affected to extend his rule over the penins la of Soreth Of Hindoo military vassals of the state there were at this time many. The northern districts rang no from Luree to Deesa supplied a body of three thousand Rappoot horse Bohrjee, the zumeendar of Bagian's possessed the forts of Mooler and Suhler and served with the same number of cavalry the revenues of two districts in the province of Godhrah were settled on the zumeendar of Sonth and 'Chuttaral Koolee' for the services they performed other 'Wattundars' or hereditary landholders in the district of Nagor served with a large force of mounted Rajpoots and Poonia Rathor of Ledur Race Jye Singh of Rajpeepla the R wul of Doongurpoor the chef of the Jhalas the Jam with his four hundred grassia dependents and Klengar Jhareja of Bhooi supplied contingents which, in cavalry alone, were

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estimated at sixteen thousand men. These powerful Rajpoot chiefs who had maintained their lands and much of their independence against all the encroachments of the dynasty of Ahmedabad, had, of course, little to fear from the fragments of its shattered power, and the wild aboriginal tribes began again to break forth like a fire which had been restrained, indeed, by superineumbent weight, but had never yet been extinguished.

On the conquest of the country by Akbar, a viceroy or soubalidar was appointed over the whole, under whom served the district revenue and military officers. The soubahdars were usually men of the highest rank. The office was held by Khan Uzeez Koka, the foster-brother, and by Sultan Morad Bukht, the son of Akbar \*: by Shah Jehan in the life of his father, Jehangeer, and by the Prince Morad, his son, during his own reign. The nanals of these times belong, however, to the general history of the empire of Delhi, and the pages of the Mohummedan writers contain little information in regard to the Rajpoot chieftainships, whose story is the object of this work. We find that Rain Todur Mul, when deputed by the emperor Akbar to effect a revenue settlement in Goozerat, seized every opportunity of conculating and attaching to the throne the Ralpoot chiefs, in furtherance, doubtless, of the wise and generous desire of his master to rule no longer only as the chief of the Mohummedans, but as the hend of a great and united Indian nation. On his arrival on the frontier of Goozerat in A. D. 1576, 'the zumeendar of Scerohee,' we are informed, 'presented a tribute of five hundred rupees with one lundred gold molurs. Raja Todur Mul gave him in return an honorary dress, a jewelled head ornament, and an ' elephant, after making an agreement with him, on the part of ' the Delhi government, that he was to serve the governor of

Goozent with two thousand cavalry. Raja Todar Mul went from thence to Surat, and on the way thither, having

had a meeting at Broach with the zumeendar of Hammigger,† who presented a tribute of twelve thousand rupees and four

This must have been a 'nurue,' the usual offering made at a visit, and not a payment of tribute. Here, and in the extracts which we shall after-

wards have to produce, there is, however, much difficulty in regard to the numbers.

CHAP, VII

horses, he made him suitable presents in return zumeendar was at this time permitted to assume the rank of fifteen hundred horse, and agreed to serve the Governor of

' Goozerat with one thousand cavalry On Todar Mul's return from Goozerst towards Dellu 'he 'received a visit from Rana Salismul, zumeendar of Doon

'gurnaar, when this chief was presented with an honorary dress, and the rank of two thousand five hundred cavalry 'He was also permitted to take leave at Meertha after having 'agreed to serve in the province of Goozerat '

From a statement made in the Ayeen a Albery that Row Narondas, of Eedur, commanded five hundred cavalry and two thousand infantry, it would appear that he also, like the chiefs of Secrolee and Doongurpoor, had been retained to aid the Vicerov of Goozerat with a subsidiary force In the bardic Churitra of Veerum Dev also, the Row of Ledur is represented as a military vassal of the Delhi emperor Ubool Fuzil alludes to others of the chiefs of Goozerst as similarly situated 'Chalawareh,' he says, 'formerly was an indepen dent territory, containing two thousand two hundred villages. which extended seventy coss in length, and forty coss in breadth, and it had ten thousand cavalry with the same number of infantry New it has two hundred caralry and three thousand infantry, it is subject to the Governor of Goozerat, and inhabited by the tribe of Chaleh (Jhala) Although now formed into four divisions, it is only reckoned 'as a single pergunnah of Ahmedabad. It has a great 'number of towns' The four divisions here alluded to were those of Hulwud Wudwan Lugtur, and Limree, the formation of which will be described in a succeeding chapter Soreth. was, according to the same author, divided into nine divisions The first of these, commonly called 'new Soreth,' had not been explored for a long time on account of the thickness of the forests and intricacy of the mountains Joonagurh was situated in this division. New Soretli, as well as the second division of Pattun Somnath, was mhabited by 'Rajpoots of the 'Gehlote tribe', and the chiefs commanded, each of them. one thousand cavalry and two thousand infantry, 'together with a number of Aheers for cowherds), meaning, probably,

Katees of whom it is said in another place that they are of the Abeer caste and that it is their business to look after horses Of the third division Uboal Fuzil informs us that, 'At the foot of the mountains of Sironi (Shutrooniye) is a large city 'now out of repair nithough the situation is very desirable' The allusion is probably to the remains of Wullibheepoor 'Maabidcheen, \* he continues 'and the port of Ghogeh nre dependent upon it Theisland of Birum is also in this division. 'it is a square hill of nine kas in the midst of the river, 'and formerly, was the seat of government. The zemeendar of this division is of the Golul tribe and commands two 'thousand cavalry and four thousand infinity ' The fourth division was inhabited by Wala Rappoots, it included the ports of Mhowa and Tuluy's and supplied a contingent of three munified cavalry and five hundred infantry. We need not follow our author through the remaining divisions his description of which is not at all times intelligible. The Windhels he men tions possessed the port of Arimra which was a very strong place, and their contingent numbered one thousand horse and twice that number of foot The kindred tribe of Waias held a scuport called Jhangeer, and supplied two hundred e walry und the same number of infantry. By 'the tribe of Chee 'tore,' who mustered ane thousand horse and twa thousand foot the author probably, meant the Jetwas of Bhoomblee 'The Bugheyleh tribe 'inhabited one division and commanded two hundred horse and the same number of foot . while the hatees of the same part of Soreth mustered six thousand horse and ten thousand foot, and another tribe of Aheers who fixed on the banks of the river Doondy, and were called Poorunjah mustered half that number The military force of the Jharejas of Kutch Ilhooj was ten thousand envulry and fifty thousand infintry, they were talland handsome men and wore long beards The Jam 'Suttersal' a relation of the while long teacher the soul success a reason in the ruling family of Lutch Blood was the granison of a chief, who laving been driven out of that country by the Rawil, sixty years before, had settled in Soreth 'between the territories of Chatwah | Bullul and Nowneel' in a fertile country to which he led green the name of 'Little Knith,' and in which he had formed his capital city of Nowaninger CHAP VII

The Jam's contingent was seven thousand cavalry and eight thousand infantry

In the Meeral Ahmudee we find it mentioned that the Jam of Nowanugger was at one time, the supporter of Moozusser III , the last of the sultans of Ahmedahad but that he eventually betrayed him to his enemies Mooruffer and the Jam were defeated by the viceroy Khan Uzeez hoka in A D 1590. and compelled to take refuge in the hills. The vicerov subsequently to this victory, plundered Nowanugger and besieged Joon gurl, which was defended by adherents of Moozuffer III, but being unsuccessful for the time in taking the latter place, he returned to Ahmedabad when as the historian remarks the nobles were for once, permitted to remain quiet on their own estatts Next year, Joonagurh fell into the hands of the vice roy, and Moozusser was driven to take resuge with Khengar, the Row of Kutch, who also had supported him Uzecz Koka sent a force in pursuit of him under the command of his son, who, during his march received the submission of the Jam. and concluded a treaty with him, and the forlors sultan being soon after seized by the aid of the Jam that chief received, as his reward from the imperial officers the Pergunnah of Moorbee which had formerly constituted part of his territory \* The following notice of the Rappoot chieftamships which lay

on the eastern frontier of Goozerat is to be found in the work of Ubool Tuzil - Near to Merow and Mungreetch is a 'territory called Pall through which runs the river Mehin 'dery On the Goozerat side of this territory is an indepen 'dent zumeendar, who resides at Doongurpoor On the Malwa 'side of this country is Banswilch whose chief is independent 'Those two last mentioned chiefs have each five thousand 'cavalry and one thousand mantry and they were both of 'the Seesodysh tribe and relations to the Ranna but now the possessors are of another tribe

In the vicinity of Sirkar Putten is a country of which 'Serowhy is the capital The chief commands one thousand 'envalry and five thousand mfantry He has a fort on the top of a mountain called Lyugurh (tide Aboogurh) encom

passing twelve villages with great plenty of water and posturage There is also another territory situated to the

cast of Nuderbar, to the north of Mendow, to the south of Nadowt, and to the west of Champaneer, measuring sixty cose in length, and forty in breadth. The chief is of the 'Chowhan tribe, and his capital is Alymohan. Here are 'many wild elephants. The military force is six hundred 'cavalry and fifteen thousand infantry.

Between the Sirears of Surat and Nuderbar is a moun tamous country, well inhabited, called Biglann The chief is of the Rathiore tribe, and commands three thousand cavalry and two thousand infantry. Here are apricotable, grapes pine apples pomegranates, and citrons in great perfection. Buglana has seven forts of which number.

'Mowleer and Saleer are exceedingly strong

(vols 11 and in, 1894) 1

Mowier and Saleer are exceedingly strong.

Between Surkar Nadowt and Nuderbar is a hilly country,
measuring fifty cose in length, and forty cose in brendth. It
is inhabited by the Gowlat tribe of Rappoots. At present
the management of public affirs is in the hands of one
Tewary, o Binhuin, and the raja who possesses nothing but
the name, resides sometimes at Rappeeplah and sometimes at
Ghoolwa. He has three thousand envalry and seven thousand
manuty. The water of the latter place is very bad, but

there is produced very good tree ond hone; \*\*

The chieftainship list alluded to is that which, as we have seen, was founded by Seninrangilee, the son of Mokherdie.

Golil the king of Perumbh, who succeeded to it in right of his mother.

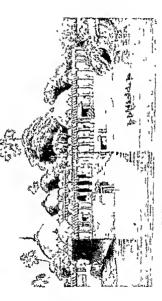
<sup>1</sup> [These names abould be Nandarbar, Mandů, and Nadód]

<sup>1</sup> Vidg Agen Allery, translated by Gladwin, vol u, article,— The

\*Cookbah Glupart, \*pr. 7-10-09 [Gladwin, trans. (2 vol. London,

1800] sa pioneer work, from Imperfect VSS, and full of error. The

authoritation rendering is by Blochmann (vol. 1, 1873) and Jarrett



TOMBS OF THE SULLANS, AF STRAILLY

### CHAPTER VIII

ALFAIRS OF EEDUR—ROW NARONDAS—ROW LEERUN DLY—
ROW LULELAN MUL

Row Poonja, of Ledur, was succeeded by his son, Row Nărondas, who is mentioned (a. d. 1573) as having aided in creating disturbances agamst the government of Khan Uzecz koka the Mohummedan nobleman appointed by Akbar to the viceroyalty of Goozerat. The insurrection was suppressed by the emperor, in person, and a large army was sent to punish the Row of Ledur. Two years afterwards, Uzecz Koka having been succeeded in his government by Meerai Koka having been succeeded in his government by Meerai Koka having her succeeded in his government by Meerai Koka having her succeeded in his government by Meerai Koka having her succeeded in his government by Meerai Koka having her succeeded in his government by Meerai Koka having her succeeded in his government by Meerai Koka Laving his place of security, and advancing to give the Mohummedans battle, he was defeated, and his capital fell into the lands of the eminero

The following notice of Row Narondas is to be found in the Agent : Abbery "The Zumeendar of Leedur, who is inimed Narondas, lives with such austernty that his only food is "grain which has passed through oven, and been separated from their dung, and this kind of oliment the Brahimas consider as pure in the highest degree. This Narondas is one of the principal chiefs of the Rathor tribe, and he commands five hundred exvalry and two thousand infantry."

Row Narond is was succeeded by his eldest son, Veerim Dev, a favorite hero of bardie tradition — A somewhat lengthy buildad poem records the adventures of his youth, and narrates how, at the age of five and twenty years, he found his way to Poongul, in the north of Variery, how he won the love of the beautiful Punia, the daughter of a wealthy merchant of that

Lule Morall Ahmudes, Sp. Bush spr. 22, 239, 243, 240

place, how he triumphantly carried off the lady by force of

arms and how he slew many a valuant chieftain when the array of Poongul 'came upon the war' Another bardic account continues the story of Veerum Dev to its close and this latter we propose to present to the reader in as literal a translation as possible. It is entitled

#### THE CHIMPTERS OF DOM SHOPE SPENISH DES

A year and a half after Veerum Dev had returned from Poongul the Emperor Akbar summoned all the raiss of India to Delhi The Princes of Ooderpoor Jodhpoor and Boondee, with others obeyed the command. They remained three or four months at Delhi Row Narond is and Prince Vierum Dev also went there One day, a tiger which the emperor had in n cage, made its escape. Akbar gave orders that it should be caught but his warriors answered 'Sire I a tiger cannot be laid hold on' Prince Veerum Dev said 'A Ramoot 'might by hold on him but he could not be sure to do to 'The tiger night kill the Rappoot or the Rappoot might kill 'the tiger' The emperor said 'You have well spoken' Then Veerum Dev went to lay hold on the tiger, he held n little shield in his hand and advancing it before him soon came to fisticusts with his enemy, he struck down the tiger and wraming a sear fround his left arm he thrust it into the brute's mouth and with his right hand stabbed it with it's point of his sword so that it died. Then the emperor was delighted beyond measure, and gave hum a magnificent dress of lioner Akbar said too (alluding to Narondas who was spare in person) that he had thought less than he ought of the gaunt Row, not knowing him to be the father of such a son as Leenin Dev

Now Veerum Dev usked only one boon of the en peror When I shall have come here and It shall happen to be my wish to return to Ledur let me have leave to go at once Abor promised that he should The Row and his son then made their eleisance and went being to Ledur and soon after Numlis died and Verum Des sat on the raval cushion Smondis left f ur Hances -one was the sister of the Ruin Pertan Single of Codelpoor, who bore to him his two eller

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sons, the second was the daughter of the Bhatee Prince of Jesulmer, and the mother of Råee Singh and Kishor Singh; the third was a lady of the Shekhawut clan, the mother of Gopaldas The Rowleft, besides, a fourth Rance, the daughter of the Hara of Kotah, and three concubines The whole seven became sutees with Narondas After this a chief of the Row's Hemut Singh, the Beeola, had gone to Doongurpoor on a visit, because his sister was married there to the Rawul Ram Singh Dinner time having come, Ram Singh sent for him, and, with much urgency, pressed him to dine off the same dish with him The chief had weak eyes, and they watered as he sat at dinner, The chief had weak eyes, and they watered as he said a dame.

Ram Singh said, 'There's nothing I have such an aversion to
'as this, iI I had known of it, I would not have invited you
'to sit beside me' Hemut Siegh, hearing such insulting words, got up and left the room, he returned to Eedur, and said to Row Veerum Dev, 'I am not strong enough of myself to strike Doongurpoor, may it please your lughness to accom-pany me? If not, with the men and money I lave, I will go and fight with Doongurpoor, and die there' Veerum Dev said, 'Do you stay here until after New Year's day, and then 'I will accompany you' After the festival they mounted accordingly, and set forth Meanwhile, a famine having occurred in Marwar, two bard's sons, who were on their way from thence to Goozerat, met them One of the boys was going along on the road, carring some food with him, when Veerum Dev's cavalcade came up . he then moved on one side, and stood close to the hedge till it should pass. The Row, seeing him, creed out, 'Halloo there! who are you? and what are you 'standing beside the hedge for?' The boyanswered, 'Muharaj! 'I am a bard's son, and I have heard that Verrum Dev rains
'giths even upon the hedges, so I am looking to see what he has
'rained on this hedge' Then Verrum Dev took from his 'rained on this hedge' Then Verum Dev took from its wrists his golden bracelets, and, throwing them into the hedge, suid, 'Co on looking, you'll find something in the hedge' As they went on, the boy's brother was standing by a well. The Row asked him, 'Is this well yours?' He answered, 'Sire! 'how should it be my well? the well is your lughness's' The Row then gave order, 'I have presented this well to you' Verum Dev caused both of these boys to be suitably married,

and descendants of theirs still enjoy the said well. After this, the Row halted eight or ten days at Wuralee

Now while Veerum Devs empp was pitched beside the Sumulestur tank at Wuralee, it so lappened that his brother Ruce Singh also came by chrace as he was engaged in hunting to that place. This Race Singh it must be noted, was a most eager sportsman. When Veerum Dev sow hum, it came into his much that if Race Singh remained alive he would take his throne. Afterwards, when he had returned from Wuralee to Ledur, he involved that brother of his in some fault and slew him with his sword. This Race Singh had a sister who was married at Jeipoor and who retaining this cause of feul in mind put Veerum Dev to death as will afterwards be related.

As things went on in this manner, another new year came round and the Row collected his army, which with the follow ing of his chiefs amounted to eighteen hundred horse. They set out, and advanced by stages to Vincheewara, their warlike stores such as armour for men and horse, cannon and switch being carried on the backs of camels Henrit Singh, too was with them with his force, for whose sake, indeed at was that it became necessary to advance upon Doongurpoor The Chief of Vincheewara who was a vassal of Doongurpoor made enquiries as to whither the Row s cavalende was advancing Answer was made to him that the Row was on his way to his father in law s at Rampoor, which is on the banks of the Chumbul on the borders of Mewar and Malwa However, the elucif knew that Hennit Singh and his sovereign were ut cumity, and he thought to lamself 'Here is Hemnt Singh with them with all his men and guns and other warlike stores what reason can there be for taking all these to Ram ' poor?' So he was lost in doubt. Then the Ledur chiefs sail to Veerum Dev, 'Some one will say that the How cause 'like a thicf and struck Doongurpoor but If he had come openly he would not have struck it therefore the matter 'should be made public. The Row said 'It is well!' Then they told the chief of Vincheewara that they were advancing against Doongurpoor and that he should goand make known publicly that the How was coming against them at Doongurpoor, and that they should get ready to fight with him The chief went, accordingly, and made the matter known, and, the Râwul called his vassals together, and got ready to fight, and sent a messenger to Veerum Dev to say, 'Come at your 'lesuite to fight, we are ready' The Row remained eight days at that halting place, and then advanced to the neighbourhood of Doongurpoor, and the battle commenced by a discharge of cannon on both sides. The assailants knocked down a good deal of the fort and place of Doongurpoor, which remain in the same broken state to this day. After ten days spent in this way, they put armout on men and horses, and assailted the place, upon which occasion each side lost a hundred men. The Râwul, withins family, fled, and the Row, having remained three days and a half at Doongurpoor, and plundered the town, and taken all the treasure he could find, returned to Eedur. When he was gone, the Râwul returned home. After this the emperor's atmy came against Oodepoor,\* and the Rând, Pertap Singh, fled to Venchawira (thus is the

After this the emperor's army came against Oodepoor, and the Rānā, Pertāp Singh, flet to Venchāwārā (this is the venceng had the to soen, in outlawry against the emperor, and this so ereign had cirried may the doors of the gate of Cheetore, and had set them up in the gate of Delhi, flifty two raps had perished, and the Rānās, in their troubles, lay at nights on counterpines spread on the ground, and neither slept in their beds nor shaved their hair, and if perchance, they broke their fast, had nothing better to satisfy their lunger than beans baked in an earther pot, for which reason it is that solerm practices are to this day observed at Oodelpoor, a counterpiane is spread below the Rānā's bed, and his beard remains unshorn, and baked beans are daily laid upon his plate. To this day, too, no new doors have been made for the further gate of Cheetore, and when the English government proposed to the Rānā that he should cause new doors to be made, or that, if he liked, his own doors should be sent for for the purpose, the answer received was, that the Rānā would set up his own doors again when he should have brought them from Delhi, by force of arms! However, to return,—When the Rānā

<sup>&#</sup>x27; For the story of Rana Pertap Singh of Mewar, see chap in of the Annals of Mewar Tod's Rayasthau, ed 1920, vol 1, pp 385 ff

fled to Venchawârâ, a Mewar Bheel, named Châmpo, who was in outlawry against the Runa, was making great disturbances in that part of the country The Rana drove hon out, and he hard in the add part of the Ledur territory, where he maintamed lumself by highway robbers and breaking into houses at night. When he began to give great trouble in Ledurwaru. the Row Veerum Dev. said to his chiefs, ' I will give a reward 'to any one who will seize this Champo Blicel' Then the chief of Dudhalce ; said, 'I'm the man, I'll seize him' So saving, he went off to his village. When Châmpo Blicel heard this, he left off all other excursions, and began to ravage Dudhaleca only The chief thereupon sent privately to him to say, 'You must not plunder my village, I will not seize 'you' Some months after thus the Row again spoke to las chiefs. This time the chief of Moliumoor said he would sera the Bleet. After having so said, he was on his way lume, and had arrived at the tank at Sibidee, where he lay down under a sacred fig tree, putting off his arms. He sent also there or four horsemen that were with hon into the village to procure necessaries. As the shadow of the tree moved, so he moved also, pulling the coverlet spread under him, untd, at last, he had left his weapons at a long distance Meanwhile. Clasmoo Bleel came there . he had heard what had passed. and, therefore, thought he would kill the chief. He said to han, 'So you have come out to seize me, have you?' The chief was afraid, and said, "It is not to seize you that I want, 'but I have been very anxions to have un interview with 'yon' So saying, giving him confidence, he invited him to sit beside him, and gave him opium to drink. Afterwards, when Champo got up, and was going away, the chief considered with houself, "If he gets out of my hand at this time, when will such another opportunity arrive? ' So consider ing immediately he sprang upon Champo, and seized the sword he had la his hand, and the dagger that was in his waist, and with one hand stabbing him with the dagger, and with the other striking him with the sword, he put him to death After this his own korsenien came up, and with them he sent the Blicel's head to Ledur, houself returning home. The Itow presented him with the place which had been the haunt of Châmpo Bheel, where he founded a village called Châmpânâlya, which still forms part of the Mohimpoor estate.

At this time, Veerum Dev determined upon attacking the fort of Alimednugger, and, with that view, assembled his vassals. Of these the principal was Rutin Singh Waghela, of Poseenà. The force was got ready, guns and stores were prepared, and Alimednugger attacked for ten or twelve days, and at last taken; the myrket-place was plundered, and hostages were seized. When Veerum Dev returned back, the merchants of the town began to repair their losses. The Row then said that he would not obstruct them on condition of their preserving the name of Eedur, whereupon they called one of the gates of the town 'the Eedur gite'.

The Pethipoor chief was with the flow on this expedition, and from emuty on that account, in army from Ahmeidabul intricked Pethipoor. The Raw hastened to his issustance, and repulsed the Mohummedian army, upon which the Pethipoor chief gave his drughter in marriage to Veerum Dev. The Rbw was very fond of this hady on account of her great heaity, so he presented her brother with the village of Gudhà, which is still part of the estate of Pethipoor, after which the chief continued for a length of time to act as the Row's numster?

After thus, an army from Delhi came to levy tribute upon Rümpoor, the seat of Vecrum Dev's father in law. The latter thereupon wrote to Vecrum Dev ta say—'This army comes 'against me to-day; but to-morrow it will come ngainst ou. 'Do you, therefore, lasten to my assistance' Vecrum Dev assembled a thousand horse, which he sent with his vissals of Mohunpoor and Dudhâleeà At this time, Ruttu Singh, of Poscend, stayed at home in anger, the reason of which was this, —Some one had said to the Row—'It was because your highiness had such a follower as flutum Singh, that you took 'Alimedingger;' to which Vecrum Dev answered—'What

The Pethipoor bardic account is as follows—The chief Doodojee with seven hundred Rappoots was slam when Shukurdeen came to statack Edur, at which time many Toorks also fell Twelve Wighels chieft, a Gohli, and a Turmär fell with Doodojee. Eclur was victorious. The Eedur Book, our thing, stars to Waghels, the son of Doodojee, the twenty-lave villages forming the estate of Guilhä which is still enjoyed Tethipoor.

en Rutin Singh do? Is it a kingdom founded by him that I rule over? The chief hearing this was enraged Now the two above mentioned leaders went to Rampoor The Row of that place had sworn an oath that he would employ an Rapport who was either unwounded or wounded in the back A battle was fought with the invading army, which was driven back but many Rappoots both of Rumpoor and I edur, came to use there and it is doubtful whether a single one escaped inwounded Veenim Dev presented villages to the heirs of the deceased 'for their heads' Some say that it was on account of the assistance thus afforded that Veerum Dev obtained the daughter of the Row of Rampoor for his wife

After this the Mohummedon army come against Chector.\* and the Run't of Mewar made a desperate stand , fifty twa raps came to use, and Rina Pertan Single received many wounds, at last the imperial army was compelled to fly This Pertan Singh was the mother's brither of Veenim Dev. on which necount the Row went to pay him a visit. He stayed many days at Ooderpoor, until the Rana recovered At Orderpoor there is a great lank called 'the Peccholoo' in the muddle of which are grand polatial buildings called 'Ing 'Mundeer' The Runa and the Row used to go thither in a boat One day a langfisher, hovering in the air dashed into the water after a fish. The Row was very much delighted, and said—'Wahl wall! what spirit the little hird leas!' Then the Rans asked where the bird had dived into the witer, upon which the Row, taking a jewelled armlet off his arm, pitched it into the water and said.—'There that's the place'
The Raim cried out 'the armit's gone the armit's gone' Then the Row threw in the other and said- We must give 'n present that will please it to such a gall int little bird must 'we not' This the banks have celebrated as a great act of generosity

Afterwards Vecrum Des returned to Ledur At that time Atterwards vectors not vectors to people at the constraint of Neerum Des Now It was the Row s pinetice not to go in turn to any Rance on the day of the full moon but to stay

<sup>1</sup> See, for a description and view of this reserv ir, T id a Payastkan, ed 19°0 vol 1 p 247

at the palace of the Rampoor lady, and to sit at the eastern window till the moon appeared, when he distributed gifts, called 'lakh pusav' \* On this occasion he was seated as usual and called out, 'Bring the lakh pusay, here is some bard ' The minister said-'Yes there is this one hard come, call him' The bard came, accordingly, and said- At night time a prostitute 'or a female ascetic might receive alms I won't receive them at such a time The Row said—'Take them now, for 'in the morning I will not give them' The bard swore an outh to leave Eedur at day break, and said- If you would give me two lakhs, I would treat it as a defiled thing' The Row then said-' If it be my fault that you turn away, then may you get a subsistence, but if it be your own fault, and if 'you go away leaving me in blame without right, then may 'you get no subsistence' Thus he cursed him. At the same time he gave the lakh pusav, and the village of Reheroo to another bard Now the first mentioned bard rose in the morning and took the road , with him were forty horses five canels, and tents and equipage of all sorts, but wherever he went in Rajwara he met with disrespect, and at last he found lus way home to Marwar having sold the whole of his equipage to fill his belly

Now, as to Rutun Single of Poseena, who had been enraged the Row, day by day, began more and more to hate him, on which account, the cluef mounted his borse, and caused his cavalcade to get ready, and went off suddenly to Secrolee Then the Row reflected -- If I were to seize on any of the 'seventy two villages of Poseena I should drive him out into rebellion, but, on the other hand, I get no service from 'him' Thus considering he sent a bard to Secrohee to myste Rutun Singh to come in The chief, however, refused to come to Ledur . but agreed to come to Gudha So the Row set off thither, and a meeting took place Then Veerum Dev pre tended great affection externally, and he and Rutum Singh sat down together m an old temple which is m that place, but two Rajpoots of Secrobee who were m the Rows service, had been prepared beforehand, and they, accordingly, all at once rushed in, and killed the chief with the sword. His estate was given to his son, who was eighteen years of age. A bard made a VOL. 1

song on this addressed to Veerum Dev the meaning of which was- Had you not entrapped Rutun Singh and slam han after inviting him he would have swing you and the temple ' round with one hand as Bleem swung round the elephant The Row returned to Ledur, but this song rang in his car He set to work and found out who had made the song The Row swore he would slay the bard if he could get him into his power, and proclaimed that he would give a reward to any one who should bring news of him. One day when the bard had gone to Wuralce to buy opium, the Row, too happened to come there As soon as the bard knew of Veerum Dev's arrival, he started off at the top of his speed Some one told the Row of this and he mounted and pursued the bard, and, after going some distance, came up with him The Roy then said-How far will you run away mounted on that wretelied pony of you-s?' The bard dismounted and drawing forth a dagger and pointing it towards his belly, said- Your highness will get no pruse for killing a poor man like me Better than that that if necessary, I should die by my own halfil' The Row adjured him not to kill himself, and said- 'How is t that you knowing you were under my displeasure should 'go about on such a poor animal as that?' The Churun said 'Sire I where should a poor man such as I am get a sant a mer where should a poor man such as a law so good horse from? The Row gave lum his own horse, and a dress of honor and the village of Vervaya which his

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descendants still enjoy. He then returned to I edur. The How after this made an expedition to Panowin the earse of which was that the Bheels of that place having in de a night thirties, upon Delol and earlied aff the eatth, the chief O Delol one of the Riws syssask mounted and went on the 'war' and reguing the cattle slew many of the Bheels and the ledge of the Borry, whose head he sent to Ledir. The Bheels who escaped and the helrs of those who did began to Hunder many villages of the Echir territory, to balance this feud and caused great annoyance to Delol. The Waghels of Delol on this account, made petition to the How that he would effect a settlement. The Row Verrum Destherenpon write to the R was of Panowira to restrain his libreds who made answer that they were not under his control. The

Row then prepared to advance against him, and went by way of Pol to Survan, and thence to Pinowra. The guns played for one day, and next day they used the misket and sword, and the Runa of Panowra 'came to use,' with many other warriors, on both sides. The Row stayed n month at Pinowra, and slew many of the Bheels of those parts, while others he seried and fined, or released on their giving security. He then placed the Runa's son on the custion, and returned to Edur. The Koolee chief of Survan was with the Row in this expedition.

After this the Row set off to perform pilgrimage at Dwarla, to expiate the sins of killing his brother, Raee Singh and the chief of Poscená. His Rances and vissals accompanied him, Thely went to Dwarka and on their way home halted at Hulwid. The Row seeing there a vist number of Sutees' shrines asked the Raj of Hulwid, 'Have all these Rances 'become Sutees?' The Ray answered, 'These are the 'cobblers' wives of this place, who became Sutees' The Row asked, 'Where, then, are the shrines of the Rajwara Sutees?' The Ray wal, 'I never heard that any one in my family had 'become a Sutee' The Row said, 'There must be some 'fault in this ground Make yourself a palace on the spot 'where the cobblers' houses are.' The Raj had tried that, he said, but still there had been no Sutee' Then Veenim Des said—'What I has no one of your family martied a time 'Rajpootnee' See then, here is my sister, a virgin you shall 'have her in marringe'. The betrothal was soon arranged, and when the Row returned home, the Jhala chief came to be married, and the sister of Ledur, at her hisband's death, followed him through the flames

While the Row was absent at Dwark , the son of Lal Meca, of Mandoowa, who was a wanton fellow, happened to go for a time to Kupperswinj. He sawthere a trades a daughter, who was very pretty, and seduced her, and earned her off to Mandoowa His father was very angry with him, but the mischief was done, and the gul had lost caste. Kupperswinj was in the Row's possession, and therefore, as he was on his way home from Dwarka, the trider came and complained to him. Vernin Des curried his eavaleade to Mandoowa,

which he struck, and seizing Lal Meea's son, put him to death Lal Meen himself fled, and the Row, after staying three days at Mandoowa, which before and after that time paid revenue to Ecdur, returned to his capital Now the Row, having no son, made many vows to many

Devs and Devces, and performed many pilgrimages, but no prince made his oppearance. At last some one said to him

that if he would go to the ford, called Omkareshwur's, on the Rewa river,1 and there bathe with his chief Rance, with the same searf wrapped round them both, he would obtain a son The Row accordingly made a progress thather, accompanied by his family. Meanwhile, the following of a shinhzado 2 of the emperor's, had encamped there, and some hutchers had collected eight or ten cows for them, which they were driving along the road Some of Veerum Dev's servants saw them and asked them who they were, and where they were taking the cows to They said, they were butchers, and were inking owey the cows for the shohzadn. When the Row got Intelli-gence of the matter, and was informed by the butchers that they had brought the cows from a distance of a hundred miles, he offered them from ten to o hundred pounds for coch cow, but they refused his offer Then the Row thought within lumself, ' I om styled protector of cows and Brahmins, so it is a good thing to die of a place of migrimage in defence of cows ' Thus considering he took oway the cows by force, ond then sent off his family immediately towards Ledur, the Rance saying that if he came to use in protecting the cows, she would not remain a moment in the world behind him. Now the butchers went to the shalizada, and complained, and the prince sent a herald to demand the cows The Row humbly replied, 'I am a Hindoo, and in a place of pilgrimage like this I eannot give up the cows as long as there is life in me, but whatever price you may command me to pray for them I nm 'ready to give.' Then the shahzada ordered his guns to open on the Row's party, but Veerum Dev and his followers 1 This is the place commonly called Unkulesur, on the Verl udda River, opposite Broach.
The 'shahrkdas' mentioned here and in other bardic chronicles of the

time are, no doubt, the Mirras, for an account of whom see Elfhinstone a

India, vol. 1, p. 260, &c .

immediately rushed upon them and drove nails into the vents, and then the sword played Many men fell on both sides, and after a time the Row retired to a place two miles off, where he halted He had, before the fight, let the cows loose in the jungle, solemnly entrusting them to the care of Soorij Dev In the night time he reflected that there were very many butchers with that cavaleade, and that if he were to kill them, that would save the life of many a cow, so he fell upon them while it was yet dark, and slew numbers of the butchers In this action a Khuwas, of whom Veerum Dev was excessively fond, was killed The Row, taking up his corpse, retired a few miles and committed it to the flames on the banks of the Rewn He then remamed secretly at the village of Wudwanee, belonging to a Scesodesa which is in that neighbourhood, for some days, and every night he went and slew or plundered some of the shahzāda's people. At length the cavalende, which was going to Ahmedabad, suffered so mitch knocking about that it turned back to go homewards The Row performed Supindee shrad,\* and other funeral rites, on behalf of the Khuwas, and erected a payabon which is still to be seen, over the spot where his body had been consumed He then returned to Ledur

Now the shahzada, having gone to the emperor and com planed, there was a nughty army sent against Eedur, which came and encomped at the Rumulesur tank, and erected bat teries a minst the town The contest of artillery nent on for ten days, but the Row remaining in Eedur gurh, the emperor's army found that no strength of theirs prevailed against it They, therefore, set sentries and encamped there for six months At the end of this time, the Row, taking with him his Rances and their establishment, and eighteen hundred horse, left Eedur gurh by a secret way, and returng to Pol, took up his residence gurn by a secret way, and returng in rot, took up his residence there He left, however, lus younger brother, Kuleanmul, with a few soldiers, in Eedur gurn The emperor's army took the town of Eedur, and plundered it, but could not take the fortress They discovered also that the Row had retured to Pol The shahz da, therefore, leaving a small force at Eedur, advanced to Bheelora, and encumped there with another division of his army, baving placed his posts at Wuralce, Guloroo, Ahmednugger, Morasa, Meghruj, and other towns, and thus taken possession of the whole Ledur country.

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The Row lived six months at Pol. provisions ran short, and for two whole days he had been fasting, on the third day he went to the temple of Muha Dev. and with the intention of performing the 'lotus worship,' he aimed his sword at his throat. At this moment the word 'forbear' issued from the temple The Row looked round, but could see no one; he thought, therefore, that from his weakness of body, consequent on want of food, his mind had been playing tricks with He again prepared to kill hunself, but three several times the word 'forbear' usued from the shrine The Row then asked, 'Who is it that forbids me?' the maswer was, 'I am Multi Dev I why do you seek to slay yourself?' 'Bethuse 'I have nothing to support life with,' said Vecrum Dev. 'You shall hove that which you seck to morrow,' was the reply. The Row, upon this, returned to his quarters At this time the formerly-mentioned Alo Gudinges, the Charun, who had gone away, ongrily refusing to necept the lal h pusat, cime bick to the Row, at Pol. in a state of destitution, and sing a good song in his praise, and begged for alms. Those who stood by sud, 'Are you not ashamed to ask olms at such a time as this? ' To this the Charun only answered by an extempore stonza. Mranwhile news had been carried to Oodenoor that 'Veerum Dev is in trouble (wikhe) at Pol, and has no food left. A simply of money and necessaries was then put upon camels, and sent off, and at this very moment the convoy orrived Vecrum Dev gave oil the treowire out

of it to the Charm

Afterwards the Row considered that it would be out of his power to defeot the cups rurs army, and that exempt if a drown a post out of a position, it would be soon repliced, so be job up one morning and put a kanfe and a dragger in his whist, and tled on his sword, and mounted his horse, and set out without telling any one. He took only a songle horseman with him and went to Blackers. There was a high building there, upon which the shahzada was scatted. The How pulled up his horse below, and give the builde to as follower, enjoying him not to all from the spot. He went on, and sald to the settlinely.

that he wished to have an interview with the prince. The sentinel made his request known, and he was directed to lay down his arms and proceed. He went up and engaged in conversation, when he perceived a cat that had seized a pigeon drop with it from the roof of the building to the ground. The cat was above and the pigeon below, so the latter was killed while the former escaped. Vecrum Dev thought within himself, 'If I take him, and fall with him, I shall, perhaps, survive.' He seized the prince by the throat, and threw him down out of the window, falling himself upon him. The shabzāda was killed, but the Row, mounting his horse, escaped to Pol. When the shahzāda's death was known, the whole army retired. Then the Row returned home to Eedur, and lived there many days.

Meanwhile, a merchant brought horses to sell them, among which were two horses, named Nuthwo and Jalahur, upon which the merchant set a price of forty-four thousand rupees, Veerum Dev purchased them. When the Dussera came, and they went to worship the Shumee-tree, and kill the 'Choganceo' buffalo,' these two horses were much admired. They set free, according to the Eedur practice, a large and well-fed male buffalo : the Row struck it with the blunt edge of his spear so us to make it run, and then the nobles ralloped after it to spear it. The buffalo killed, and the shumee-tree worshipped, each exhibited the excellence of his horse and his own skill in riding. This amusement finished, the Row and his nobles rested themselves on swinging seats fastened to the trees until dark, when torches were lighted and the procession prepared, and the whole party marched in great splendour to the court. On the fourteenth, the Row presented the horse, 'Jalahur,' to Saya Jhoola Guduwee † as a present, and kept 'Nnthwo' for his own riding. That day it was the turn of the Waghelee lady, of Pethapoor, to entertain her husband. The Row, having gone to her ap itiments, said to her two or three times, 'To day, I gave away my horse, Jālāhur, in a present.' The Rince said, 'Why do you keep on telling me time after time 'that you have made a present of a pony?' The Row then grew angry, and said, 'When your father shall give the Charun 'a horse like Jalihur, I will come back ogain to your apart-

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'meats, and not before ' Sa saying he got up and went out The Rance, directly she got up in the morning, ordered her chariot, and, going to Pethapoor, tald the story to her father. He then sent men to get a harse of similar value, to Kuteewar, to Moolee to Choteela ta Than Råddhuroo, and every other place he could think af where fine harses are produced , but a horse of such value was nawhere to be found Then the Thu kor went in person to the Charun's house, and, buying the horse from him for a very large sum, brought it home months afterwards he sent for the same Charun, and (a thing which made every one stare and look nigry) made him a present of the horse When the How was made aware of this, he went in person to Pethapoor, and, after saying ' bravo ! ' to lik father in law, brought the Rance hame with him

Afterwards the Charun wanted to give the horse to the Row to take care of during the ramy season, but the Row said, My Sirdar, Maljee Dablice, is on duty at the aut post, at Brumh Kheir, do you give the harse to hun to take care of So the Charun gave it to the Thakor Mulice Soon after this, Hana Wagh, of Tursunghmo, made a forny as far as Isheir, and the Dibhee, mounting the same horse, set aff an the war He was successful, and recovered the buffuloes, but the horse was wounded, for the forayers had taken to the hill Mundowurce, near Wadhuwa village, and the horse had galloped halfway up the hill, as may be known by marks that are still existing in that place—and a difficult place truly it is—not such as a horse might ascend Afterwards the horse died of his wounds , on which subject the Charun composed some verses R må Wagh, it must be told, was very valunt, and he used to ба\.—

> 'I am Rank Warb. And up to the Hurney is my share (blag)."

That is the river Humay, which flows into the Subhermalie, at Bhanpoor of the Bhatees, near Sutlasuma,\* and the Jlane claimed it as his boundars

After this, when another Dussera came round the flow, with his own hand, killed the "Choganeco buffalo". That day it was the Rance Chandrawutjee a turn to receive her husband The Row sald to the Rance, 'To-day there was a very large CHAP VIII

' buffalo, and I killed it myself' Then the Rance said, 'A ' male buffalo is a different sort of an animal—this was nothing

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'of a buffulo ' Then the Row became angry, and said, ' When 'you can show a different sort of a buffalo then you may be pleased to return to Eedur, until then, be so good as to go to 'your father's house, and stay there' So saying, he got up Then the Rance said, 'Let your highness be pleased to 'come to Rampoor before the next Deewalee Make me a 'promise!' The Row made the promise and went away The Rance, too, in the morning set off to her father's house When she arrived there she sent for a wild buffalo, as strong a one as she could get, and began to feed it up to the highest point Afterwards about the Decadee time, the Row set out from Ledur, to go by way of Doongurpoor to Rampoor Meanwhile, a cadet of Jodhpoor, named Umur Singh, when out hunting, wounded a boar which, running away, got into the lands of Vikaner, the raja of which place killed it Then Umur Singh got angry, and said that he would, without doubt, slay the man who had killed the boar wounded by him prepared to attack Vikaner, but, in the meantime, the Delhi Emperor, hearing of the matter, sent a shahzada to put a ston This shahzada and Veerum Dev met on the to the fend road Then the prince thought of taking revenge for his brother , but, in the meantime, he received a letter from Umur Singh, who had heard of his coming and thought he would take part with Vikaner, to say, 'I am ready for you, too, if 'you choose to come and fight me ,' and so he was obliged to leave the Row unmolested and go to the aid of Vikaner, While the fight was going on between these two parties, the Row went on to Rampoor When he arrived within thirty miles of the place, he sent forwards to say that he was coming Now the family bard of Rampoor had some time or other been to Eedur, where he had not received the respect he was entitled to On account of that enmity, when he heard that the Row was coming, he caused the above mentioned wild buffalo to be let loose on the road by which he was to come, pretending that it was doing too much mischief at Rampoor When the Row san the animal coming he thought that it was let loose to meet him on his arrival, so he killed the buffalo. He then became

yers an ery supposing that it had been the intention to ridicule him He said to himself, 'If I had not killed it, I should have 'lost my character' Io his anger on this necount, he turned bick, and nut up for the night at a village two miles distant When the Rampoor Ray heard of the matter he set out to meet Veerum Dev. and making apologies to hum brought hum back with him and said. It was not I who emised the buffile 'to be let loose' When they came to examine into the matter, they found that it was the bard who had set the buffalo loose, upon which he was renrimanded. After this the Row stayed there a month and then began to talk of come away The Rince said 'Since my father died the Row of Boondee, \* knowing my brother to be n immor, has seized upon some of his districts. As your hillmess has come, be pleased to chise them to be given up ' Then Veerum Des wrote to the Row of Boondee to say, 'Restore the districts or else get ready to fight, and come to the boundary line ' The two chiefs thereumon met at the boundary line, and a battle ensued in which many on both sides were slam. The districts, however, were won buck, and the Row, returning to Rampoor took the Hancehome with him to Ledur Afterwards he gave to Savalce Gudawee an eleph int and ' lakh pusay

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A very short time after this Vecture Dev set off on a pulgrininge to Gungaice, he bothed at the Sorum Glad \* and turned homewards Now, his half sister (the sister of Race Singh) was married at Jespoor She sent her own Koonwar her mmister, and others to meet Veerum Dev, and myited him with great urgency to Jespoor The Row was as prehensive that she would poton him, to take revenue for her brother, therefore he used every precaution in regard to what he are or drank At the time of taking leave it very valuable dress of I onor was presented to the Itow which however, was poisoned When Veeruer Dev got back to Bheelora within the Ledur country, he forgut his fears and jut on the dress. Ik was lanaediately seized with exerucriting pains and within an hour became a corpse. His funeral 1 de was erected at the gate of Bheelora, and the Rances at Ledur, when they heard of the event became Sutces

Itaw Vecrum Dev left-no son Of the younger sons of flow

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Nârondâs, however, several survived-Gopâldâs, Keshuvdâs, Sâmuldâs, Kuleean Mul, and Pertâp Singh. Keshuydâs and Simuldas received the estates of Subulwâd and Hâthrea Wassye. Pertap Singh, whose mother was of the Tursunghmo family, generally lived at Tursunghmo On one occasion lie was the cause of some mjury to the Rana, who, thereupon, put him to death, and it was partly in revenge for this deed that Row Kuleean Mal, when he took possession of the cushion, struck Tursunghmo

Previously to the death of Veerum Dev, Gopâldâs and Kulcean Mul had, together, made a pilgrimage to Dwarka, and, while they were worshipping there, the silver teeluk, on the forchead of the image of Shree Krishn, had fallen mto the lap of Kidcean Mid, who was therefore considered to have been specially appointed by the god to succeed to the royal cushion When Veerum Dev died, however, Gopaldas, as the rightful heir, prepared to seat himself on the throne, and the astrologers were employed to calculate the auspicious hour. Kidcean Mul. then at the house of his mother's family at Ooderpoor, was summoned to be present at his brother's inauguration. When the proper time arrived, Gop'ildas seated himself to be invested with the royal jewels He put on, first one and then another, and took them off aram, and was not able to make up his mind. Meanwhile, the auspieious hour had passed away. ministers and cluefs were complaining to each other that such a person as this was not fit to manage the kingdom, when, at the very moment, Kudesan Mul came up from Oodepoor, attended by five horsenen The whole court welcomed lum, and placed hum on the throne When the royal drum began \* to sound, Gopaldas enquired what was the matter, and was informed that Kulecan Mul had assumed the cushion

Gopâld is went to Delhi, and took service with the emperor, in the hopes of procuring assistance to enable him to regain Ledon. At length he advanced, bringing an army with him, and struck Mandoowa, of which he took possession, and from thence he meditated advancing upon Ledur Lal Meca, of Mândoowâ, however, concealed his men in a ravine, in amhuscaile, and Gobaldas fell mto the net, and was slam with fifts two Rappoots. He had left his family whea he went to Delhi

at the hamlet of a cowherd named Wolo, and, after his death, they remained there, and founded a village called Wulsaumb, after the cowherd. They gradually eneroached upon the surrounding country, and at length Hurce Singh and Ujub Singh, the two sons of Copaldas, divided their lands into the greater and lesser estates of Wulsaumb.

During Veerum Dev's absence at Benåres, the districts of Panowra, Puharee, Juwas, Jorá, Pátheen, Wullechia, and others had been brought under Mewar. Kulecha Mul, raising an army, conquered them back agam. Rana Umur Singh, of Oodeipoor, opposed him with an army; a cannonade commenced the engagement, and then the sword played; there was great slaughter on either side, but victory remained with the Row. Kulecan Mul also struck Tursunghmo, for the following reason.

reason.

Rival Wagh, of Tursunglumo, had heard that the Hince of Kulecan Mul, who was the daughter of the Row of Bhool, was very beautiful. He therefore conceived a great desire of seeing her. On the Dhunal estate there is a vallage nanted Gudheroo, in the lands of which the Row's Jharejee Rance had constructed a temple to Shandlajee, at an expense of five thousand pounds. Hearing that the Rinne land come to that temple on a pilgrimage, Rana Wagh, assuming the dress of a Brahmila, went tibliter umong a number of Brohmins. The Rance marked the Bmilmulus on the forelead, and made them presents; also offered a present to Rana Wagh, among others, but he declined to receive it, and when a discussion arose, disappeared. How Kulecan Mul became aware of what had happened, and, in revenge, struck Tursunghmo.

mappened, and, in revenge, struck Tursunghmo. Afterwards, the Guduwee Sâyêjee formed the design of erecting a fort, at the village of Koowâwoo. The How was not pleased with this proceeding, and therefore he persuaded the Guduwee's astrologer to tell him that his allotted term of life was expired, for the Guduwee had enjoined the astrologer to Inform him upon this point, that he might retire to Vrnj. The Guduwee, therenpon, set off to Vrnj. and presented to Shree Näthjee a salver containing thirteen pounds weight of gold. Thence he went on to Bennes, and, as he had faith in the astrologer's words, he stayed there awaiting his death.

very sick, he wrote to the Row of Ecdur, to say that he greatly desired to see him. The Row set off to Benares, and was within one stage of that city when news was brought that Savaice had east off the body. The Row then considered that if he were to continue his journey to Benares people would say that he had come on a pulgramage, and not on account of Sayajee. He therefore sent for water of the Ganges to the place where his encomponent was, and having bathed therein. turned homewards by way of Ooderpoor. From that place he brought Guduwee Gopaldas, to whom he presented the villages

descendants hold, divided into four shares.

of Therasungo and Rampoor, which are still held in twelve shares by his descendants. To another Charun, who accompanied hum, he gave the village of Thoora-was, which his After this, the Row had a quarrel with Secrobee, and went to war about a boundary. Twenty or thirty men on either side were slain, between Robera and Poseena; at length the Thakor of Poscena stepped between the combatants, and an arrangement was effected. Kulcean Mul was succeeded, at his denth, by his son, Row Jugunnath.

## CHAPTER IX

THE SHRINE OF UMBS BHUW SNEE -DANTS

Immense of bulk, her towering head she shews. Her floating tresses seem to touch the skies, Dark mists her unsubstantial shape compose, And on the mountain a top her dwelling lies As when the clouds fantastic shapes disclose, For ever varying to the gazer s eves. Till on the breeze the changeful hues escape, Thus vague her form, an I mutable her shape Illusive beings round their sovereign wait, Decentful dreams, and augunes, and hes. Innumerous arts the gaping crowd that cheat. Predictions wild, and groundless prophecies . With wondrous words, or written rolls of fate, Foretelling-when tis past-what yet shall rise , And sichymy, and astrolome skill. And fond conjecture—always formed at will

Lorenco De Med er translated by William Roscoe.

THE temple of Umb : Bluwance lies embosomed among the hills of Arisoor, at the south western termination of the Ara wullee range From Unfulwara and the sacred Sidhpoor, the river Suraswulee may be followed up to its source, at Kothesh wur Muha Dev, near Umb ifee, through a wild but pieturesque, and fertile valles, upon which the forest-covered hills gradually Best le this lonely streamlet when evening darkens\* around him adding to the mysterious gloom of the untracked jungle, the lair of the hyaena and the tiger, with the dusky, unclothed forms of the children of the forest around him, and the harshand wooden mittle of their drums, sounding from some distant village, the stranger need tax his imagination little to realize to himself his dreams of the fetish hunnted banks of African Niger Nor long perchance before a stronge Illumination lightens up the scene. The Bheel is offering his rule lustration to the mountain under whose form I e worships the

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goddess of his faith, and flames, feeding on the dry brushwood, gondess of his faint, and remes, recong on the dry brainwood, erecp from hill to hill, slawly undulting like a huge flery serpent, and reculing the imagery of the Psalmst,—'as the 'stubble before the wind, as the fire burneth the wood, and as the flame setteth the mountains on fire

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Small bands of worshippers orrive daily at the temple of Umbasee, from the whole surrounding country, and even from remote parts of India , but the great Sunghs, or caravans, approach it three times a year, and principally in the month of Bhadrapud, during the rainy season, on the birthday of the Busicas Not seldom from even Europeanized Bombay,—its air dusty with commerce, its waters white with many a western sail —from beneath the shadow of the Cathedral which bear's the name of the great Eastern Apostle, perhaps from the very precincts of the Court where ermined judges sit to admi nister the strange law of a foreign land—a land whose shadowy form, if ever it rise before his mental vision, looms far beyond the horizon which his hereditary faith has drawn around this mortal scene-the Iladoo pilgrim, quitting, as it were, o phantom peopled world, for one, ta him more real, measures, with penitential feet, the toilsome road to Arusoor

The sacred caravan, which is usually very numerous, is entertained at whatever spot it makes its nightly halt, by members of it who have bound themselves by vows to consecrate sums of money to the service of 'the mother' The last halt is at Danta. \* a small town nestling at the base of wild and rocky hills, at which reside the Purmar chieftains who have been the most favoured followers of 'the illustrous Limba' From thence the ascent to the shrine is lengthened, and for the most part very gradual, though occasionally sufficiently steep and rugged—for no human hand may smooth the difficulties which obstruct the pathway to Doorga's throne Proceeding along this varied route, the holy band shining in the bright sun light with scarlet and white, and yellow, with glittering steel and softer gold, exhibits a gallant show, now traceable in lengthened, winding line upon the broken plain now partly ludden by many coloured rocks, or concealed from view by the tangled forest's shade At a place called 'the well of Nana bhace,' about half way up the steepest portion of the ascent, the 400

Sungh makes a temporary halt, and on quitting this spot, it soon emerges from amidst the gloomy rocks and reaching more open ground begins to seent the perfumed breezes of Arusoor By and by a shout from the head of the line of march pro claims that the temple is in sight. Then dismounting from their horses, or descending from their litters the whole pilgrim band prostrate themselves upon the ground, and as they rise again, the hills re echo with their cries of 'Conquer I Umba, ' Mother I'- Victory to the illustrious Umb i

The temple itself is small and much surpassed by many a less venerated fane, it is surrounded by a fortified wall, inclos ing buildings occupied by the priests and servants of the Goddess or tenanted by her pilgrim worshippers . it contains nlso n garrison but that she may not be thought to owl the inviolability of her dwelling to any aid from an arm of flesh, Umb : Mother has refused to permit the creetion of an external door It is Doorga the daughter of Hemuchul and Meenu, the consort of the mighty Shuva, who is worshipped in this shrine, not, as in her storm rocked temple on the hill of Champiner, under the shape of the blood delighting Kalce, but rather in the milder and more mysterious form of an Isis or a Cybele, as Bhuwance, the active expression of the self-existent principle, and as Umbajee the Mother of Creation

The Shrine of Arusoorlay s claim to the most remote antiquity Here, it is said, was offered in vicarious sacrifice the hair of the Infant Shree Krishn, and here, in after days his bride, Rook minee worshipped Devec, when he bore her from the threatened embrace of Shishoopal The threshold has been worn away by the feet of the pilgrims of many a century The worshippers when they are admitted to a sight of the ldol, lay before it offerings of garments, money, or jewels They present also among ather articles cocon auts, as vicarious offerings Instead of the lives of themselves or of their friends 1

<sup>&</sup>lt;sup>2</sup> The reason why the cocos aut is constantly employed by Hin loos to represent a human being, is to be found in the strange story of Vish wamitra. That saint, it is said, in imitation of Brumha a creative power, produced, himself, several sorts of grain-los les formed a cocoa nut tree, and at length began to create men growing out of this tree, commencing with their heads Brumh& fearful that his occupation of creating would

The most solemn worship is performed on the eighth night of the Nowrattra when the Ran 1 of Dinta, in person celebrates fire sacrifice before the Arasocree Mother, and fills with sweetments a large canddron, which the wild Bleels of the mountain empty on a signal the Goddess gives, by letting fall from off her neck her garland of flowers The same chief receives the pilgram tax and the duties levied for the protection of carasans If a Thaker arrive as a worshipper, the best horse in his suite must be presented to the Rana He removes also the whole of the offerings which are made by the pilgrims during their stry at the shrine, and which consist of vestments, banners, vessels of the precious metals, bells, and other necessaries for the service of the temple. Seven silver closs stand continually before the idol 1

Notwithstanding the more beneficent form in which the god. dess here appears, she receives the sacrifice of animals which are slam before her image, and also offerings of spirituous liquors The use of oil is forbidden in the service of the temple, nor may it be employed by a worshipper as long as his pilgrimage lasts The lamps which illuminate the shrine and those which are waved before the idol are supplied with clarified butter The Rans of Danta, when present at the evening worship, himself fans the goddess with a 'chamur' of horse hair, but the ordinary officiating priests are three in number-Owdich Brahmins of Sidhpoor, who farm their office, paying a revenue to the Rana It is their duty to mark pilgrims with the chandle on the forehead, at the commencement of the pilgrimage, and with a red hand \* on the shoulder, at its termination , they are feed by the worshippers according to their means and sometimes, it is said refuse the indispensable mark of dismissal until their claims are satisfied

In a temple to 'the Invincible Mother,' on the edge of a reservoir near the principal shrine called Mansurowiir, is an

be taken from him, worshipped the saint, who thereupon consented to denst, but, in commemoration of his exploit, permanently affixed the human heads to the tree, under the form of its fruit

The numbers there, are, and weven, are considered anoposous by the Hindoos, and particularly the two latter They represent heaven, earth and hell, the five elements and the seven Sages

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inscription of the Mishā Ranā Shree Māl Dev, dated Sumwit, 1115 (v. n. 1359). At the door of the ndytim of the temple of Umbājee, is a tablet which records offerings made in Sumwit, 1601 (a. d. 1545) by the Rânee of Row Bārmul, of Leilur, probably on the death of ter tuisband. There are several other inscriptions on the pillars of the temple, principally of the sixteenth century, recording the gifts of private milividuals, and one dated in Sumwit, 1770 (a. d. 1723), when 'the lord of the land, Rāj Adheerāj Rānājee, Shree one 'himulred inde eight times repented, Shree Pruteesinglijee,' was ruling, states, that a wâneeâ family built in diurum-sāli, or house of necommodation for pilgrims, 'for the sake of a 'son,' and adils 'by the kindness of Umbā, the hope was 'faillied.'

The Hows of Secrohee, whose territory approaches the shrine of Umhâjee, once held a share in its revenues, but subsequently retigned it, on the ground, it is said, that Govices alone can with credit receive the offerings made at a temple. A daughter of Diatà was once married to a bridegroom of the house of Secrohee. She proceeded to the house of her father-in-law, dressed in o searf, which, as ill nick would have it, had heen presented to the goddess by one of her bringgroom's family. Her husband therefore declared that as she were the mother's dress, he could henceforth regand her only as a mother to him. The lady was compelled to return home,

Widowed wile and wedded maid.

nul from that time n rule was made that the daughters of Danta should abstain from the use of garments which had been offered to Umbalee.

About two miles to the west of the temple of Umbh Bhuwance, is a bill upon which a fortress was formerly situated called Gubburgurh. The rocks there form themselves, when seen from a listance, into the semblance of a hinge seched portal, a fact which, perhaps, give rise to the legend that Mother Umbhjee keeps ther state in the hollow of the bill. 'At one time,' it is sald, 'a cow belonging to the Matajee' used to grare with the shepherds' cattle all day, and return 'loto the bill at night time. A cowherd wondered whose the

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'eaw could be and gradually came to the determination 'that he would at all risks, discover the owner, and claim from him his fee. One evening when the cow set off as usual homewards the cowherd followed, and with it entered the hill He found hunself in the interior of a splendid the fine free field of magnificent operations. In the principal hall the hat use herself appeared, reclaining on a swinging couch and surrounded by numerous female attendants. The cow 'herd mustering up courage, npproached her, and enquired 'whether the cow was hers. She answered in the affirmative. and the cowherd was encouraged to continue. He said that and the coviner was encouraged to continue the national had been tended by him for twelve years, and then the lind now come for his fee. Mat i Umbajee directed one of her neudens to give him some of n herp of barley that by upon the ground. The servant took up n winnowing 'fin full of the grun, and presented it to the cowherd 'took it and went out disappointed on the connect and took it and went out disappointed ond nigry and as he prised 'the threshald he threw the barley from him. On receiving hame, however he discovered some grains of the finest 'gold adhering to his dress. The cowherd intempted next
'dry to regun the entrance of the hill, but was unable to
'disenver it, nor did the Mat yee's cow ever ngain make its 'supenrance'

A more modern legend is nitriched to another hill hard by A few years ago a cultivator belonging to the Secrohee 'country went from home to find a purchaser for a pur of bullocks. As he wandered about a gosice met with him who said. "If you will follow me I will enable you to dispose of your bullocks." The cultivator accordingly followed the accette who led him taking his bullocks with him into a cave in the side of the bull. After praceeding onwards for some distance within the cave they came it last to a magnificent hall with a large stuble beside it, in which many hore's were stalled. There were many men at work there, too making armor for men and armor for horses and weapons guns and other warkle stores, there were also piles of capion balls, and heaps of masket bullets. The gosice now asked the cultivator what price he expected for his bullocks, and having ascertained it, brought the sam

\*demanded from the hall and gave it to him. Then the \*cultivator asked. Whose manson is this and whose stores are these and who lives here? The gosine said, "" \ou \*shall know of this two years hence. These stores are for \*war with the Prighsh government." The cultivator returned home, and made known in his village what he had seen \*Other people of the village then, taking the cultivator with them, went to see the eace, but it was nowhere to be found." I

1 Traditions, similar to these, are to be met with in all countries. The Finheriar dwell in Valhalla, and at the destruction of the world are, under the guidance of Odin, to come forth again in arms. Line Arthur rests in the Isle of Avalon awaiting his destined time for the overthrow of his enemics Frederic Barbarossa alceps in the Kiffhauser, in Thuringia, until the lone of his deliverance atrikes, and a better time ensues, which will be, It is said when the ravens no longer fly round the mountain, an I an ol I withered worn out year tree on the Rüthsfeld again sends out shoots, and bears foliage and blossoms In the Wunderberg near Salzburg dwells the great emperor, Charlemagne, with golden crown and aceptre, attended by kn ghts and lords. His grey board has twee encompassed the table at which he sits, and when it has the third time grown roundit, the end of the worl I and the appearance of Antichrist will take place The Jaloff inhabitants of the mainland of Africa, opposite the isle of Gorce, believe in a species of beings called \umbocs, who resemble the Gothic faires Their chief abodo is a aubterraneous dwelling in the Pars, the hills about three miles from the coast Here they dwell in great magnificence, and many wonderful stories are told of those persons, particularly Furopeans, who have been received and entertained in the aubterranean resilence of the lumboes of how they were placed at richly furnished tal les , how nothing but hands an I feet were to be seen, which laid and removed the various dishes, of the numerous atories the undergroun labode consisted of, the modes of passing from one to the other without atairs, &c, &c As to gifta made on such occasions, and rejected, compare the following story

Adwarf same downous night from the chesnut woodaon the side of tio a momantan over the village of Waitchyil (in Switzerland), and enquired for the house of a milwine, whom he carestept pressed to come out, an ey with him. Sho consented, and the dwarf, bearing a light, led the way in silence to the woods. Hestopped at last leb tore a cleft in a rangelf cent half. Sho was thence led if rougheever a long artimetato the chamber of state, where the queen of it is dwarfs, for whom her services were required, was lying. She performed let of loce, an it brought a fair young pence to the light. Slo was thanked, and dumined, and her former conductor appeared to lead her home. As he was taking leave of her, he filled her appear with semeth ng, led ling her on no account to look at it (1) ahe was in her own how. Fut the woman could not control her.

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Near Umbajee, beside a rivulet, and among natural shrubberies of wild assume and other scented flowers, is a little village founded by Koombha Rana, of Cheeter, and called after his name. Koombhareen Beside it are some handsome white marble temples of the Jam faith, constructed by Vermul Sha 'The Mata,' as the legend relates, 'gave much wealth to Veeniul Sha, and he constructed here three hundred and sixty temples to Parusnath The Malance asked him by whose aid he had built them, he said, by the aid of his spiritual preceptor. She repeated the same question thrice. and each time received the same answer. She then said to 'lum, " escape as quickly as you can ' The Sha lled into the 'crypt below one of the temples which is connected with the 'crypts of those at Dadwara, and traveling by the subter-' ranean passage, emerged upon Mount Aboo Then the Maluice consumed all the temples by fire, with the exception of live. which she left as witnesses to the tale, and the calemed stones of those which were destroyed may still be seen strewed aver 'the ground' This legend probably contains a certain amount of truth, in as far as it relates the destruction of temples founded on the spot by Veenul Slu, through a volcame a reney which has exidently at some time or other been very active throughout the fulls of Arasoor The Sha lumself scens to have fully believed that his loss was occasioned by the vengeance of Shree Umbarce, for the inscription on the temple which he subsequently founded at Dailwara, of Aboo, contains the following stanzas in propitiation of that goddess --

"IN. Hour whose leaf like limids are red as the leaves of
"curouity, and the moment the dwarf disappeared, she partly opened
the apren, and to there was nothing an it but some black coals. In a
'rage she shook them out on the ground, but she kept two of them in her
hands, as a proof of the shabby treatment she had met with from the
dwarfs. On reaching home, she threw them also down on the ground.
Her dusband cred out with poy and surprise, for they shone like
carbuncles. She asserted that the dwarf had put nothing but coals into
her apron, but she ran even to call a neighbour, who have more of such
things than they did, and he, on examining them, pronounced them to be
precious stongs of very great value. The woman immediately ara but,
to whereashe had shaken out the supposed coal, but they were all gone.'

Juk heightley a Larry Lyddobryy. Thorpos Abrithers Mythology, &c.

the Ushok\* tree, thou who appearest in resplendent beauty, borne in a carriage driven by Keshree Singlis, thou who bearest two children in thy lop, such in person, Sutce Unibecka destroy the calamities of virtuous men l

'A Once on a time to that viceroy at night time, Uniberlaithe wise gave this order—'Upon this mountain do you'erest a good temple for Yoogadee Nath, a place pure from 'sm'."

'NI When one thousand and eighty eight nutuums had passed since the time of Shree Vikrumidit (A D 1032) on Urbood's summit, Shree Adec Dev was by Shree Veemul'scated Him I worship'

Among more modern inscriptions in the lemple of Names nath, at Koombhareea occurs one, dated Sumwul, 1305 (\* D. 1249) recording additions to the edifice made by Brumil Des, the son of Chahud, the minister of Koom'r Pall Solunkhee, who as is here mentioned 'at the village of Padpura, caused 'to be erecled the temple called Oondeer Wussheekâ'!

On a palecyo clove by is another interesting record datal Sumwit, 1256 (a D 1200) which states, that 'Shree Dhara' warsh Day, the lord of Urgood, the thorn to all Munduleds' upon whom the sun shines,' constructed a well 'm this city 'of Arisandarog'.

I rom these particulars relating to the shrine of their pairs it sidess we now turn to the story of the race of Ituna Wugh, the Purmurs of Dinth and Tursunchino

Itupaljee Purnar was the fortieth in descent from Vikrum He ween on a pulgrimage to Dwarks and thence was on his way to Kutch. He had a von reliber to eat nor dram, without his ving first worshipped Mata Umbeks on which necount she was pleased and permitted him to behold her and promised to grant whatever boon he might ask. He asked for the throne of Nugur Tatta and the rule over Sindh which the goddless granted to hims, and he creefed three royal mults at Nuguru.

Tatta Banumoown † and Bela Twelfill in descent from lim

1 by the Lata strapic. It is a entoned in the I rai on the Chintamuree that Scounza I alcased result of this name to be constructed
in commemoration of the injury a bad infacted on a rat, by taking away
list preces of older? 1 deft. 1.7

palpe was Dâmojee, who, having no Koonwur, made vows to Umbujee for the purpose of obtaining one. The Goldess drew blood from her own finger, and, with this, and dust from her body, produced a prance, to whom she ordered the name of Jas Raj to be given. She also declared that she had created lim that he might protect the place where she was worshipped Ningare Tatha was, in this regin, invaded by the Mohummedians, who, after a struggle of nine years' durition, took the city, and slew Raja D imojee. Koonwur Jus Raj, however, continued the contest, and recovered the city

Raji Jus Raj, nko, was a devoted servant of Umbajee, and received great strength from the goddess. In his reign, however, the Mohummedans again returned, and, making wells with the bones of namuals, and perpetrating other Michigans, so polluted the land, that Umbalee said to Rain Jus Hai, ' I 'have no pleasure in remaining here my longer, I will retire
'to my duelling which is at Arasoor' The my said, 'I am
'your servant, wherever you go I will follow' She listened to his prayer, and said, ' It is well I Come with me, and I will 'give you the throne of that country' So saying, she vanished. Jus Haj after this again engaged the Mohummedaus, but was defented, and lost Nuggur Intta He then, taking his family with him, went to the Matajee, at Arason Umbajee gave blin the tiger upon which she rides, and said to him, ' Sent yourself upon this tiger, and make a circuit-whatever ter-'ritory you encircle shall be yours' The ray and so, and made the circuit of seven hundred and sixty villages. On the south he included the Doturso Putta, as far as Isheraloo, on the north-east the territory up to Kotura , on the east as far as Derol; on the north the country up to the Bharja s well, which is in the lands of Secrobee . on the south-east he went as fir as Gudwara; on the north-west as far as the village of Hatheedur't He found buried treasure in the Bhundharo hill, which people now called 'Gublur,' with which he mised an army, and wept to Nuggar Tatta to take revenge for his father. Jus Raj drave the Volummed us out of the city, and slew many of them , he remained in that country mutil his death, but his Koonwar was nil this time at Gubbar gurh with the Vitaice Jus Rais son, Kedat Suigh, or Keshree Suigh, fought

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with Tursungers Blieck who regred at Tursunghino, and, having slain him removed to that place his royal seat which had been before at Gubbur gurh | Kedur Suigh's son was a named Juspal, or Koolpal He ottempted to perform a great sterifiee at Rora village, but the attempt fuled, and the Brahmin who was employed was so mortified that he threw himself into the fire pit, and perished, having laid a curse upon the race of Justial, that they should have no power of providing for the future, but should always lose their opportunity and then repent 1 Several generations after this, in the time of Rang Jugut Pal, the orny of Allah oodileen Ishoonee took Tursunghmo The Rink went and entreated the Matagee's ossistance, who told him to fight again the next day , he did so, and won Tursunghmo back again Soth in descent from Jugut Pal was K mur Dev, whose brother, Ambojee, seized upon the putth of Kotura Kunner Der had two Rances , to one of them, Ram Koonwiree, a Jhaleejee of Hulward the Doturso, or Isheraloo putta was assigned for her subsistence The Rance lived there with her Koonwar Meglijee, and built the costern door of Isheraloo, and a well ond tank, which are to this day known as 'the Jhalees' The second wife was Rutun Koonwurce, a Secsodunce, of Ooder poor, who founded Roluipoer Puttun, now called Rora raja went to Ooderpoor to be married a third time to the Runce Lal Koonwaree Secsodance As he returned with her, his brother, Ambojee, of Kotum, was anxious to entertain the bridal party, but Kanur Dev was not inclined to stay Then Ambojee spoke humbly to Itance Lal Koonwuree, and said, \*There has been a quarrel between us two brathers obout the puttà If this be not reconciled now that you are come, when 'shall it be reconciled ? ' The Rance then persuaded her husband, and it was ogreed that they should stay there the time for dinner came, the two brothers sat down to dine together Suldenly Ambojee got up, and, striking Kinner Dev o blow on the head with his sword ran upstries. Kanur Dev rashed after him and catching him by his dress, a ive him

The present Rana Jhalum bungh makes the filliam g comment up in this stary - Less that curse remained in farte up to the tipe of my uncle Jugut Single."

twenty one wounds with his dagger, so that he died. Thus both brothers were slam. The newly married Rance became a sutce in the same place, and a funeral pavihon was built over her remains. The Jhalee Rance also became a sutce at her father's house at Hulwid.

When Rana Kanur Dev set out for Ooderpoor, his two sons, Meghice and Waghice, were left with their mother's family at Hulwud, while Tursunghmo was entrusted to a Khuwas of the Rana's named Maroo Rawut. The Row Bhan of Ledur had married the daughter of Amboice, and when he heard of the death of the two brothers, he collected a force, and went to Tursunghmo, which he took, and scizing Maroo Rawut, carried him to Ledur The Row left a garrison at Tursunghmo Opposite to the palace at Eedur there is a prison, into which the How thrust Maroo Rawut, and every day he used to amuse lumself, by sitting at the window, and ridiculing him in every possible way At last the Khuwas made answer, 'Row, you have seized upon the principality, because the Koonwurs are hants, but do not suppose there is no one to help A tiger even, when he's eaged, can do nothing , but if you were to let "me out, I would cause this palace of yours to be dug np, and
'thrown into the Rose Hurnay river' The Row was enraged
when he heard this, and cried to the guard 'Turn that dog out !' However, the Row s Rance, Ambojee's daughter, knew of the exploits that Maroo Rawut had performed, so she would not permit that he should be let out of the prison Another day, when she was not present the Row released him remained two days at Kulnath Muha Dev's, and then went to Hulwud As he sat beside a tank a Wudharun, or female slave, of the Rance Jhalce's suite, came there for water, through whom he made his story known The raja sent for him and soon afterwards Miroo Rawut, with the two Koonwurs and a large sum of money, were on their way to Ahmedabad Maroo first saw the padishah's minister, and arranged matters with him , then he took the two Koonwurs one on each hip and, with a brazier of lighted coals on his head, went to male his complaint to the padishah When the padishah saw him, he said, 'The citidren will be burned, just them down' Both the Koonwurs then cried out with a loud voice, 'Sahib! when

we have got down where shall we stand? The Ledur Row has seized possession of aur awn ground and this is the padishali's bround, if we get down upon it, we shall make an enemy of him. The padishah told them to take courage, and hiving caused them to be set down, and made himself acquainted with their story, was ple used to send an army ngainst Ledur, on the agreement that the koonwars should pay him ten thousand pounds as an offering. The army indvanced, and encamped near Ledur. Row Bhan then said to the leader of the army, 'I am ready to pay to the padishah whatever offering these I min ready to pry to the passistin winnever one mag inter-'Iursunghino people have agreed it pay, so do, you take your 'army back ngun' But the Volummedan saul, 'I have the 'pudishals orders, and must act up to them' Row Bhan upon this fled with his family, and the nrmy struck Irdur, and east the Rows palace down to the ground Then Marco Rawut said, 'I will give a gold molur to every one who will take a stone from hence, and throw it into the Harnay' Many at the soldiers, therefore, took stones and pled them beside the Hurnay, and with these was built the timple of Shami jue, which is upon the banks of the river, near the village of Gudha From thence the army went on to Tur sunglimo, the Ledur garrison abandoned the place, and fled, and it was restored ta a prosperous state, and made over to the Koonwur. Then the leader of the army said to Maroo Rawat, "Now mydgate the means when it was the Maroo Rawat, "Now mydgate the means when it was the said to Maroo Rawat, "Now mydgate the means when it was the said to Maroo Rawat, "Now mydgate the means when it was the said to Maroo Rawat, "Now mydgate the means when it was the said to Maroo Rawat, "Now mydgate the means when it was the said to Maroo Rawat, "The said to Maroo Rawat," the said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat, "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat, "The said to Maroo Rawat," "The said to Maroo Rawat," "The said to Mar 'Now produce the money which you promised.' Miroo in Now produce in more, which you promises a moo answered 'I have no money here, my tre sizer is in the hills 'of Soodasuna If you will come thither, I will pro you the 'money' So saying he put the Koonwurs under the care of Math Embajee and set out Innuself with the army Ile caused the army to encamp at the Wursungh tank which is between Tembi and Bhâtwas in Gudwâra, he then said, 'I 'will (,) and get out the treasure and bring it' So saying be went into the Soodasuna hills, and there hay concealed. The M shummedans for a day or two walted for lilm, but as he did not come they set out to look for line. However they could not find him. At length he sent to the common ler of the arm and said 'if you will give me a histage, I will come in anni and said 'if you will give me a histage, I will come in 'an I settle the matter with you 'Having received a hostage the Rawut came into the encampment, and said, 'I have not got

'the money, but here is this Kheraloo district, I will mortgage 'it to the padishah, and whenever I can pay the money the 'district shall be released'. Thus saying he prissed a deed of mortgage for the kheraloo district, but retained 'wanta' lands in several villages.

In the tune of Askurungee Rana, one of Akbar s shuhzadas lled from Dellu, having committed some offence. He went to Ooderpoor, Jerpoor, and other places in Rujwara, but found no one to shelter him At last he came to Tursunghmo Askurunice offered him sheller, and he remained there, and built a fortress upon the hill called Kalwan, which is north of Tursinghmo about three miles One day when the shahzada was very much pleased with the Runa, he began to give him his ring which was of great value, and set with precious stones, but the Rana sud, 'I will not take it now, when your 'highiess's ullairs are urranged, and you go hence in peace, I
'will receive whalever you may choose to offer 'His servants, however, told the Rana that he had made a mistake, for that pfinces' minds were not always the same, and that he should have taken the opportunity while he had it. Then the Rund recollected the Brahmin's curse upon his ancestor-that the lords of Tursunghmo should never have a provident mind Next day he went to the shahzada, and said, Will your high 'ness give me the ring which you were going to give me?' but the prince replied, 'When I am going I will give il' However, he went away to the west without giving il, and Barmul Row, of Bhoot, seized him and sent him to the padi shall, at Delhi, for which service Row Barmul got the Moorbee district Afterwards, when the padishah and the shahzada were on good terms again the padishah asked him who they were that had green blen shelter, and who that had entertained him hospitably He said 'Askurunjee, of Tur-'sunghmo, was the only one who sheltered me or treated me 'with hospitality' The praishal, when he heard this, sent Askirrunge a dress of honour, and the title of Miha Rana The shuhzada also sent the before mentioned ring, which was set

<sup>&</sup>lt;sup>1</sup> The 's paledly, an monored allowen to the story related at p 375. The 'shahzada' would then be Sultan Moozuffer III., of dhinedabad

with diamonds worth a large sum of money Askurunjee left three sons-Wagh, Jennul, and Pertup Smeh

In the time of Rand Wugh, the two Runces of Row Kulcean \* Mul, of Dedur (that is to say) Bhanwuntee, of Oodenoor, and Veenuyamuntee Jh rejee, of Bhooj used to come evry Monday to worship at the temple of Minha Dev, at Brumh khier! That place is called Bhrigoo-kshietra, the Hurnay river is there, and Runa Wagh claimed it as his boundary line—as the couplet says—

I am Rans Wagh,

And up to the Hurney is my blag

Some one told Rana Wagh that the Eedur Row's Hances were very beautiful, and so he determined he would see them. He dressed houself like a Brahman and went with the Brahmins one Mond ty, to Bliri, oo kshetra The Rances after worshipping Mulin Dev, made marks on the Brahmins' foreheads and gave them alms. Among the rest they marked Rana Wagli and offered him alms, which he refused to receive. They asked him what was the reason for his refusal. He said he had taken a vow at Benares that he would not receive aims from any one. The Hances went away, and the Han inlo returned, but the matter came to the knowledge of How Kulcean Mul The Row then entered into an albance with Jennul, Rana Wagh's brother, whom he kept an analice with oction, toma wingles brouner, whose he seems with him at Ledur. He also entertained Vegurno Jennalur a Nagur Brahain who leal lost caste, and become a Molum nicilan, but had quarrelled with the pailishah, and leaving Ahmelabrid had come to Ledur The Row prombed to entrust to this officer the village of Wuralee, if he would scize Rana Wagh, and give bon up to him Vegurno agreeing went to take charge of Wurdee, and lahl lilmself out to be the best of friends with Rana Wagh. Once on a time the Jemadar Invited Rang Wagh to drink opinion with libin at the furd of Lank, on the Sabhermutee The Rana went chere taking two loosemen with him Munice Wachawita Thakar of Deepuree one of the Rama's sard irs thought with himself that the Rana setting out alone that day, would surely be

The account here given is the Danta version of the atory, as st at given at p. 392 is the Lodar version of it. Each has been translated literally

made prisoner, so he went to remanstrate with him. The sage's curse however, lay on the family, so the Rand could not see beforehand to provide against the danger. He not only persisted in going but desired Munice Wileliawut not to Accompany him The Thinkor hinwever, was so impressed with the danger that he followed him at a distance Wigh reached the ford of Lank and feasted with Vegurno and ilrank liquor After that, Vegurno's men seized him, one of his followers was slain and the other escaped. Minnee Thisker came to the reseue, and killed one or two men with his spear but was then slain. The Jem id it carried the Rana ta Wurnice, and threw him inta prison and wrote off to the Row to say, 'I have serzed Rana Wagh do you, therefore, confine his brother Jeimul' When the Row received the letter, he was playing at draughts with Jeimul in an upper room and below, at the foot of the stairs a Rappoot named Siloo Rhoot, Thakor of Champoo and Khapuretha, was seated The messenger, going to lum, sail 'Where is the Row? I line 'brought this letter from Muralec' The Thikker said 'What is the letter about? you need not fear to tell me for I am one of the Row s servants ' The messenger said 'The letter is 'about the capture of Ran : Wagh ' Then Saloo Bhoot saul 'The Row is Ising down sit you here till I go and take a 'look If he be awake, I will call you , but if he be asleen, and you wake him by talking too suddenly he will be 'angry ' So saying he mode him sit down and going upstairs stood behind the Raw and in front of Jeimul and dmwing a knife across his throat, made signs to the latter that the Row would take all his head , Jemul not under standing this signal the Thakar mode signs to him to come downstairs Then Jermul understood, and, making a pretence for his absence, went below Siloo Bhoot told him what had happened, and he went home to his lodging and mounting his horse agalloped off, northwards towards Bateshee (Mhow) He kept his horse at full speed far twenty mites, so that when he reached the gate of the village of Akordea the horse dropped Jeimul went into the vallage on foot, and took shelter with n Charun named Wurjing Badooa Wurjing son Sudhoojee, asked what had hoppened and who he was

Jennuljee said, 'The How's men are pursuing me; therefore, 'if you can protect me, it os; if not, forward me on to some 'distant place.' The Chârun sauk, 'I wilt protect you with 'my tead; but though I the the How will not quit you. Do 'you, therefore, take the better af these two mares, and make 'your escape; and when you get back to your country, think 'of me.' Then Jennut took the mare, Keshur, and fled, and got safe to Kheridoo.

Now the Row, having received the letter from the messenger, and read it, sent in pursuit in Jemmil. When the pursuers got to Akorileck, and saw the horse lying dead, they felt sure that the fugitive was in the village. They went to the Chârun's house, and made great uproar there, saying, 'Give up, our 'thief to us.' The Chirun said, 'He has deceived me and fled, taking my mare with him. I don't know who he ts.' The pursuers went after him to the distance of twenty or five and twenty miles, and liten returned to Erclur.

Jeimul assembled men in the Kheraloo district, and weni to Tursunglimo, of which he took possession, and began to collect stores there. Meanwhile How Kuleenn Mul came thilher with on army. A battle took place, and the How, being unsuccessful, returned to Ledur. The dispute with the flow lasted a long time. There were in the Rånå's service two hrothers, Mehepo and Råjdhur, Thåkors of Mahawud, and the Koolee Thakor of Wulisuna, named Depo, who had eighty men. This Depo asked permission to make an attack upon Beilur, which was granted him. He placed his followers in tittle hamlets in the Eedur country, and went himself, with two or three men to Ledur. At this time some actors were playing before the Row, In his court. The Thakor went, and sat flown among the lookers nn, and oscertained that the Itow's brother, Keshusdas, was present. The daughter of this Keshuvdas was throwing publics, from the window, at Rana Wagh, and when they struck him on the head, he istered something tike a cry, upon which all present, actors and spectators, laughed. The Itana Wagh said, 'I shatt never be 'at peace in another world unless my heir, whoever he be, cause this woman to weep." Depo Thikor was very much grieved when he saw the Hanh suffering such affliction. Now when the play was finished they brought the plate round, then Depo took the gold armilet off his arm and threw it in 'The actors vaid. Who is it that gives this whose fame shall 'we celebrate?' but Depo made no answer. Then the by standers said 'Some drunken fellow has given it, but what 'business is that of yours the Supreme Being has given it o 'you'. Afterwards they brought round the plate again, then the Thakorgave the other armilet. It was now midnight. At this time the Row is brother Leshing is went out. Depo followed him and struck the torch out of the hand of the torch bearer who was with him. He then stabble Leshing and cutting off his head made his escape with it. Then there arose n ery of The Row is brother has been murdered! The Row is brother has been murdered! The Row is brother has been murdered! The give before mentioned now began to weep and beat her breast and R in Wigh when he hearted this immediately killed hanself. As long as the Rama was nive the Row used daily to say to him. If you 'will pass a deed assigning since of your villages to me I will 'release you 'but the Runa would never agree to this and only answered—

I am Rana Wagh,

And up to the Humay is my bhag

Now Depo as soon as he had got clear off set fire to a hill upon which his men posted in different places directly they saw the glare set fire also to the villages they were in

Afterwards Depo eame in Tursunghmo and having mide obsurace to Jenuil said. Unflages Maita has preserved my honor? Jenuil gave him the village of Bheemal Jepos descendants are still to be found it Wujasina in the position of cultivators. Rinan Jugut Singh took, back the village of Bheemal from the family but left them a fourth share of it which they still hold.

The How sent for the Chrum Badoos Sudhoope and sad 'You Rowsedmy thef to escape therefore you sight not remain in my country' When Râms Jeanul heard of this he sent for that Charun to Tursunghmo gave him the village of Panceulee and making him ha family bard kept him near himsel'!

<sup>1</sup> The Charun from whom the account was derived is a descendant of Su thoojee's and holds a sixteenth share of the village of Panecalee

Now the two Gudheens, Mehepo and Rajdhur, who were in the service of Rana Jeunul, asked for a few days' leave. and set off homewards. Meanwhile they came to the river. at the gate of the village of Gothura, when a shepherd came out with some coats . they asked him whose the goats were ; be answered that they belonged to the Runa. They said, We belong to the Rana, too, so give us one of the goats.' The shepherd refusing, they took one by force, and killed it. Then he went to Tursunghmo, and complained to the Hana, that the Gudheen's, though warned not to do so, had taken one of the goats by force, and killed it. The Rhon when he heard this said, 'These people are getting very proud, they 'must be looked after.' Some friend of theirs wrote this information to the Gudheens, and told them that if they came back without making a thorough arrangement they would be put to death. Upon this the Gudheen's remained six nunths at home lide; at the end of this time the Rind summoned them. They said they had not confidence in the Ran's, but that they would come if they received Badooa Sudhoojet's security. The servant came back with this message, upon which the Rand called his minister, and assembled his sirdars, upon whose advice he sent off n letter giving Sudhoolee's security unknown to the Charun. When they read this letter, the Gudheens, Meliepo and Raidbur, came to Tursunghoio, and put up at a garden at the gate of the town, preparatory to presenting themselves to the Rana, Then Badooa Sudhoolee went to pay them a visit, in the course of which he observed, ' It is novery good thing that you, master and servants, are at one again. They said, 'Yes, but it was only on receiving 'your letter of security that we came.' Sudhooice noswered that he knew not a word of any security; upon which they showed him the tetter. He repeated that he knew nothing of the matter, and said that they had better determine upon what they were to do at once. The two brothers then made up a plan between them, and the younger soon after set off, pretending that he had quarrelled with the elder. All the people then surrounded the elder brother, and said that he should go, and make up with his bruther, and bring him back. Meliepo accordingly mounted his horse, and set off under

pretence of bringing Rajdhur bick again and when they came together, they shook their horses' reins, and galloped off to Muhawud When the Rana heard that the Gudheeas had cone back again, he asked what was the reason. Then the people told him that there had been a quarrel between them, and that one had gone away angered, upon which the other had followed lum to bring him round The Ring, however, thought within himself that some one must certainly have told them He asked the Guduwee whether he had gone to visit them, and whether he was the person who had commenced the subject, or whether another had done so Now there was a Koolee, named Walceo o servant of the Gudheeas, who was given to opium, and who used to live obout the Rana's presence, and make leaf plates The Charum said that it was probably Walcoo who had told them oud that they had there fore made off in alarm. Then the Rana threatened this Koolee very much, and turned him out and he too went to Muhawud Afterwards Badooa Sudhoosee said to the Rank 'Well done, Thukor'l you caused me to quarrel with the 'Fedur Row, and brought me here and then you laid a plot 'to take away my chameter, by secretly sending security in 'my name, and bringing the Gudheens here Now, I om not 'going to remain any longer in your country.' He then went off in anger and the Thakers Meliepo and Rajdhur, having secretly unvited him, he too, went to Muhawud Then the Thikors were considering about giving the Guduwee a village but meanwhile the Run i got information of the matter and he sent to make friends with the Guduwee and induced him to return and replaced him at P incealer

Now, the Eeder army came og unet Tursunghmo, and a battle was fought and many on both sides were slam. At length the army turned homewords. At this time they seized a Nagur of Tursunghmo whom they took to flow Kulecan Vul. The Row ordered that its now should be cut off. Then the vigur said, 'It is well lat will be known then that I was with 'kulecan Vul.'s army.' The Row asked what was menut, the Nagur answered. When you have cut off my nose, having 'taken me alone, it will be as if some whole army had look its 'nose.' The Row turned I mo out yathout manning him.

As the army turned back a Koonbee woman was going along with her husband's dinner. The Row saw her, and, as he was hungry he said 'What have you there?' She maswered that . It was rece-pottage. He took it and began to ent, but, as the pottagewas hot, his fingers were burnt. The woman said, 'Why, 'you're as had as Kulecan Mul'. The Row nsked how that was She said 'The Row instead of taking possession of the outlying villages attempts to take Tursunglimo itself, a thing which he cannot accomplish in ten years So you, instead of beginning upon the pottage round the edges, which has become cooled, must needs thrust your fingers into the middle 'and get them burnt' The Row thought, 'What she says '18 true, I have found my tutor!" He sent for the Guilheefs to his camp, and asked them to take the direction of the arms They said, 'We have esten the Rana's salt, and drunk water from his wells for many a day You must permit us ta make one attempt to bring him to terms, and, if he will not listen we will do as you desire. Mehepo then went to Tursunghmo and said. Out away these secred fig trees that overlining the fort of Tursunghmo, otherwise the enemy will climb the trees, and fire from them into your palace. The Rana saul, Who is there strong enough to come as far as this? Besides, to ent down a peepul tree, and to murder a Brahasia, these two sing are equally abominable; therefore. I will not cut one When the Gudheen pressed very much, the Rana said, 'Go I 'do you, too chaib up with them, I care not for you.' Then the Gudheca returned to the Row's camp, and sald 'The \* Rana refuses to listen . They divided the nrmy into three divisions, of which the Gudheens ench of them led one, the Row commanding the third They ndvanced upon Tursunghmo by different roads and invested it, and climbing the sur rounding heights descended into the town. Then the Rana taking his family with him fled to Danth The following are the principal stribus on the Rana's part, who came to use In the Bharwat Geets, Eribha declares that he is represented by the

following

Among trees, the ascred fig.

Among holy sages, Mird; Among Our lhurrs, (1 triruth, 'Among full's, huyeeli Moopee' (z 2.1

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in this war:—Khet, Mehed's, Parkh'in, Pertap, Gopal Singh, and Veerbhan. Jugmal, one of the Rana's chiefs, slew Shen-khan, a sirdar of Eedur.

The Rana Jermal and Koonwar Jetmâl, having retired to Danta, were followed thither by their enemies, upon which they tool, shelter at the Matâjee's, and went out against the Row Kuleeân Mul left posts at every village, and returned to Eedir. At Tursunghmo, Mal' Dabhee commanded the post; at Surra, the Rehwurs; at Thânā, Meghā Jāduv. Bānā Jeimul lost all his men and horses by degrees, and at list died.

After his father's death, Koonwur Jetmal sat at the Mitagee's gate, and fasted for many days without procuring any sign from the Mâtâjee. At last he made preparations for performing the 'lotas worship'. Then the Mâtâjee seized his hand, and said, Mount your horse, and set forth: I will be your helper Whatever land you shall pass round in this day's ride shall be yours, and where you draw rem your terrifory shall cease ' Then Jetmal, with the few horsemen he had left, mounted, and set off. They came first to the post of the Relivurs, who, perceiving the approach of an immense cloud of horsemen, took to flight, leaving their horses and baggage. The next post they came to was Megha Jaduv's. Here, by the Matage's nid. the enemy saw a horseman in every bush on the hill side, so they fled in dismay; Megha, who was engaged in washing his horse, was taken by surprise and slain. They went on to Tursunghmo, and drove away the post from thence, next they cleared Ghorad and Hurad of the enemy Then Rana Jetmal was wearied, and prepared to dismount, the other Rajpoots entreated him to forbear, but he answered that he could sit his horse no longer. He dismounted, and the Mataice's gift was at an end. After this, Tursunghmo lay desolate, and the royal seat was removed to Danta; which town derived its name from Dantoreeo Veer, whose shrine is situated two miles to the west of it, on the road to Nowawas, where the people make offerings of horses formed of clay Soon after Rank Jeta il died.

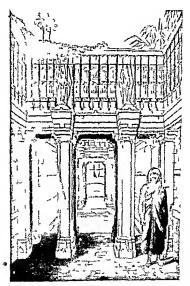
## CHAPTER X

## 1 LDGU

On the death of Row Kulcenn Mal, of Ledur, his son Row Jugunn'th assumed the cushion During the reign of Kulecan Mul two parties had been formed amongst the Ledur ministers; the one consisted of the Desice zumeendars, of Wusace, Mondeytee, and Kurceaduroo, who were supported by the Wughela Thukors of Poscen's, and the Dorel sirdies; the other was composed of Glurcebdas, the Rehwur Thakor, of Hunasun, the chiefs of the Mohammedan Kushitees, of Ledut, and Motechand Sha Marmoond's, of Waralee In these Ilmes the Molummiedras began to senil armies to levy the tribute of Codur with more regularity, and Vetal Bhirot, of Buroda, who bore the title of Row, was scentily to the emperor for the Rather princes. The imperial tribute was levied through the Governor of Ahmedabad No numer payment was yet established, but every five or ten vents, when the governor found bouself in sufficient strength, he sent an urmy, and effected a levy. After the accession of Row Juguan th however, the Mohammedan power increased every day, and the Ledar tribute because, by degrees, an annual levy - Vetal Bhirot being still the go between. The Bhirot, at length, became so large a creditor of Row Jumponith's, that that prince resolved to get rat of him. For this purpose he sent a female slave to his lodging, and, exciting a minst him a false occusation of fornication, expelled him from the town. The Bharot p tired to Barola, and subsequently went to Dellu, as will be seen In the sequel

Row Jugunnath a land, after this, a quarrel about precedence

<sup>&</sup>lt;sup>4</sup> There is an inwrighten of Pow Joruanath's on a well at Essler, dated a. p. 1646.



'A WELL IN THE FEDUR COUNTRY

with the Scesodica Rawul, of Doongurpoor, whose time was Poonyl About the year A p 1859, they met at the temple of Shapilajee, which is on the boundary of their dominions. On this occasion Riwul Poonyl's hundlerchief happening to full to the ground, the Row, who was jumor to the Rawul, took it up, and presented it to him. If we steen pronounced that the Rawul had forced the Row to touch his feet. In this matter Mohund is Rehwur, Thakor of Mohumpoor, did good service, for he attacked Doongurpoor, made the Rawul prisoner, and kept him in confinement mid-he compelled him to make submission to the Row, upon which he dismissed him with presents. It was at the time of worship that the Rawul wis seized, and the image he used was then by the Thakor, and is now at Mohumpoor. Upon this, the bards have the following verses.—

I compa he forced to subunt,
Ded the Ledur Row,
Jagunnath performed a deed of strength,
He influcted great disprace
The Row impressed the I saul,
He evalted the hone-of the line of Amudhuy,
With his savid subduning the Lord of I owan gurh.
The honor of Doongurpoor was lost,
The Hawn it runked with fear,
Til ing the Seconders I y the livind,
Jagunnath caused line to touch his fact.

One day, while Row Ju, onnoth was at Morasa aphysician came thither from Della, who give him inchance to restore triflay, telling him not to use at until the rejoined the Rance When Jugiann site arrived within a few miles of Dedur, he took the medicine, which had nearly been the cruse of his death the escaped, however, but from that time forth was never able to stand upright

Now Vein! Bharot, friving gone to Dellu, presented to the paderlyth, as an offering, a gold dash filled with water, and con trining the leaf of a mange tree, a piece of sigar came, a leaf of a blakuro tree with a representation of a squirred upon it, which teld in its mouth a piece of sigar. The padeshap, enquiring the meaning of this goff, the Bharot made answer,—'There is a country which is like a gold dash, where there is plenty of

water, and where mango trees and angar cane flourish, but the animal that dwells among the khakuro trees 1 eats the 'sugar. If your majesty will give me five hundred horse 'I will bring this country into subjection to you.' The padishah, moon this, sent orders to the Shahzada Morad, who was then governor of Alimedabad, and commanded him to assist Vetal Bharot with five thousand horse. There was at this time at Delhi, a vukeel, or ngent, on the part of the Row Jugunnath, who sent off nn express to say that an army, under Vetal Bharot, was ordered to advance against Ledur. The Row had by this time forgotten his ill-treatment of the Bharot, and he therefore wrote to hun m a friendly manner, to say that he had perfect confidence in him, and to enquire whether the force were indeed directed og unst Bedur. Vetal Bliarot returned answer, that the Row need feel no plarm, but the nriny under Prince Morad nevertheless advanced, and Ledur was taken without a blow being struck.

On the third of the mouth, on Sunlay,
In the month of Asio, in the tight half of the month,
The Shahrida Morial came to take Endur
To fight square tim, Jugunnisth prepared,
Treveherously the Blait prevented him from fighting,
Treveherously did Vetal expit the Row,
But when Pool Hill was slam, then at was that the
Mohummetan took Eeder gurh

In Summut seventeen hundred and twelve (a D 1650), R

The list line is an allowin to Row Jugannath's san, Poonji, who 'went out' against the Mohummedans. Indeed as long as he had they could not call Ecdur their own.

Pounja dew many a Puthin, His force to Ecdur leading. Night and day the Puthiances shed tears for their lirds, For Pounjajer struck down the base ones in the field These whom Pounja struck needed no physician. Wherian the fell the Kumithay warror fights, How can I retain any confidence in my bracelets. Thus cried the Mogaliance, boing all hope, Alast alast no ones level will return.

An all usen to the Khakuro jungle, which then surroun led, and formed one of the defences of, Ender.

Row Jugunnath retired to Pol after his expulsion from Eedur, and died there soon afterwards.<sup>2</sup>

Morad Shah having taken Ledur, continued the ministers in the management of affairs, and having placed a Mohumedan officer, named Syud Hatho, in command, returned home. Syud Hatho commenced his government by resuming all the grants (shäsuns) which had been made by the Rows; and the Bhâts and Châruns thereupon deserted their villages, and took refuge with the Thâkor of Mâlpoor, by whom they were protected

The following is a further necount, given by the hards, of Poonja, the son of Jugunnath:

Poonia, being a minor, proceeded to Delhi to receive investiture. The Jeipoor Raia, remembering the old feud of the time of his great uncle. Vecrum Dev. was unwilling that Poonia should be invested, and necordingly persuaded the padishah that the young Row of Eedur was very turbulently disposed, and that his present minority would be a good opportumty for seizing upon the principality. The padishah asked how he could he satisfied that the young Row was turbulently disposed. The rais indvised that he should ask for a handsome horse, which the Row possessed, and remarked that if this were given up. Poonia would be proved to be loyal, but if not, that it would clearly appear he meditated treachery. The padishah accordingly sent to demand the horse, but the Jerpoor Raja had meanwhile persuaded Row Poonja that the padishah intended a disrespect, and had indeed determined to destroy him, and that it would be better for Poonia to return home at once. The Row, therefore, fled He was pursued by the padishah's troops, and surrounded at a village twenty-five miles from Delhi. He managed, however, to conceal himself in the house of a carpenter, and to join a band of Uteets, in company

There is a ballad account of this Row, which thus commences
Jugunnath Row, you sunk your house,

Base son of Kuleean t

The bard, who began to resist it to us, however, had no sooner repeated the above two lines, than his same, which had been raised for gesticulation, feld to his sades, his had sake upon his boson, the tears started to his eyes, do nurmuren; "Villy adoual X speak ul'or the zilwyer." and, menthe nor that nor at any future time, could be persuaded to resume his tale.

with whom he wandered about for a long time. Meanwhile Reduc was taken by the padshabl's troops, and Row Poonja's mother, supposing that her son was dead, had retired to the house of her own family at Ooderpoor. Some time after, Row Poonja found his way, in company with the Uteels, to Ood'i-poor, where he made hunself known to his mother, and to the Rami, who gave him a force to assist in recovering his heriditary dominions. Row Poonja accordingly advanced and conquered back Eedin, where he took up his residence, placing, however, his Runces and treasure at Surwin. It was in Simmyil, 1711 (a. D. 1638), that Row Poonja'r gained Ledin, he reigned there about symmoths, and was then taken off by poison.

Urioondas, the brother of Row Poonia, level at this time ut Dhamod-acc-Nal, where he gradually assembled a thousand men, with whom he harassed the Ahmedahad Perguanalis-Once on a time, the Raj Koonwurs, or princes, of Dewnlyn,\* Binswara, Loonawara, and Doongurpoor, were on their way from Ahmedabad to their own homes. They halted at Rundsua, where they were well received, and us they continued their journey from thence, How Urjoomlas, henring of their arrival, seat an express to justice them to privilim a visit. They went, therefore, to Dhamod. While they were there, it occurred to them that Rugasun, being a difficult place, would be a good point for the Row to take just at, and make meursions upon the hads of Ahmedabid and Lalur. They agreed, further, to take part with the Row, and mustering their mitted forces, found that they amounted to five thousand men. They went, therefore, to Runasun. Y Now the Reliwirs had been on the look out ever since the Koonwurs had seen Runasun, lest they should join Row Urjoondas, and east a longing eye apout the place. Though the Row and his confederates arms ed suddenly therefore, the Rehwurs were prepared, and under cover of the houses, fired muon them us they were entering Run isun. Four raiss were at once slain-Urloundles How, and the Koonwurs of Doongurpoor, Loonawara, and Dewnless. The

Koonwur of Boongurpoor, Loonawara, and Downlea. The Koonwur of Binwara field, earrying the compess of his companions with him, to Dilamod, where he performed their funeral rites. How Urjoondlas left in son, then five years old, whom the Koonwur took with him to Binawara, where he gave him the puttà of Tootecabul in Wâgur for his subsistence during his minority, and this puttà is still enjoyed by his descendants.

Row Urjoondûs having fillen, Jugunnath's hrother, Gopecnath, remained 'out,' and made excursious as far as Ahmedabad. The padishah's power was at this time on the decline, and Syud Hatho thought fit to call upon the Desaces and Muzmoondars, to gn to the Rnw, in order to arrange for the payment to him of a certain sum, nn candition of his forbearing to harass the country. The ministers said that such a purpose could not be effected without the aid of Bhats and Charuns Synd Hatho, therefore, recalled the Bhats and Charuns, who had held grants from the Rnws, and restored their villages Jogeedas Charun, of Koowawoo, was then despatched to the Row, and arranged for the payment of the 'Wol,' which the Rows still hold upon Ledur. Synd Hatho, was soon after replaced by Soubah Kumal Khan, an indolent person, who paid no attention to lus government. Goneenath Row was therefore. enabled to drive him out, and thus, at length, recovered possession of Ecdur, where he ruled for about five years Chureebdns Reliwur, the Thakor of Runasun, was, however, niraid that if the Row held Ecdur, he would, sooner or later, take vengeance for Row Urjoondas Churcebdas was, as has been mentioned, at the head of a powerful party in Ledur, which included the Kusbatecs With their aid he brought an army from Ahmedabad to expel the Row Row Gopcenath had two Rances, a daughter of Ooderpoor, and a daughter of the Waghela of Pethapoor . he had also two concubines Taking these ladies with him, he retired into Ledur gurh, but the Kusbatces, pursuing him, and forcing their wayin, he was obliged to descend the hills, in the direction of Kulnath Muha Dev The ladies, at the same time, fled to the 'luli of murders,' where they determined to die, supposing that all was lost, and accordingly perished, by drowning in the reservoir called 'the broken tank,' Gopdenath, meanwlule, was sheltered at Kulnath Muha Dev's A Brahaun, of Wuralce, came there in worship Kulnath, and Row Gopeenath, who was accustomed to eat a pound and a quarter of opium every day, took two gold bracelets off his arms, and gave them to him, saying, that one was a gift, but that he should sell the other, and bring opium, to enable him to get un to Surw un. He also promised the Brilimin, that when he was restored to Ledur, he would give him a village. The Brahmin took the brackets and going home, related, to his wifewhat had happened. She advised that he should not return, for that the Row would some day lay claim to the brackets, if he survived. Gopenath being mable to procure opium, ded, and I from that time the Rows lever never recovered Ledur.

The affurs of Ledir now fell into the hands of Motecehund, the Marmondar of Wurulee, and the Deskees of Wusace, Churcheda Rehwur, holding the office of Prudhan, or chef minister, Gopenath's son, Row Kurun Singh, lived at Surwan until his death. He left two sons, Chande or Chundra Singh, and Madhav Singh, it the nother of the former wayn Jhalâ lady, of Hulwid and that of the latter, a drughter of Danta. How Chande grew up at Surwan, and Madhav Singh, at Udheyrun, which Irid been ussigned to his mother. Madhav Singh at length went out, and engaged the publishir's troops at the village of Chanpulpoor, in the Poscen'i district. I rom thence he went to Verabur, which he took possession of, and his descendants remain their still.

In the same year, Sumwut, 1752 (x D 1696), Row Man and Gowind Rathor, relations of How Chimdo, joined him from Mewar, and 'went out' with him against Ledar, and hi Summit 1774 (A D 1718), the Desices brought Iton Chamlo back to Ledur, having driven out the Mohummedan garrison How Chando, however, did not rule well, and the Waghelis and Rehwars encrosched upon all the crown villages of Ledur , the former occupying the country as far as Wardet, and the latter advancing their territories to Sabulce At this time, the Thaker of Pally I having died, it became necessary to present a sword and dress of honor to his successor. How Chando attempted to have Ledur, under pretence of making this lives to ture, but his mercenaries interrupted his departure, and deman led their arrears. The How gave them as security Sirdar Single, the Thakor of Wolfsuna, who was then of Ledur, an l'entrusting him with the government, as his representative, quitted his capital never to return. Sirdar Singh, ruled at Leder for a time, in the name of the Itow, until, at length the . Detices and zumeen lars placed him on the royal cushion.

Sirdår Singh's minister was Shamlatee Thaker, of Lehee, a brother of Wolasuna, a man of great ability and courage, who recovered the villages which had been encroached upon by the Rehwirs and Warbelas His success raised him many chemies, and the leading men of the Kushatees, at length persunded Surdar Singh, that Shambace meditated his and their destruction. The Row beheved them, and dismissed Shamfajee. who went his way. Bucha Pundit was invited from Baroda to be his successor Soon, after, however, a quarrel arose between Row Sirdar Singh and the Kushatees, and the former meditated attacking them, and openly declared that, unless he were able to put them to death, he would not remain at Fedur. I inding himself unable to effect his purpose, he retired in discontent to Wolfsund Bucha Pundit then ruled in Ecdur. with the Kushatees, Motecehund Mazmoondar, and Religior Udhey Singh, of Runasun, the interest of the Desices having declined. Buch's Pundit paid tribute to the governor of Alimedabad, and continued to rule in Ledur, but the Desices were discontented with the state of affairs, and Lal Singh Oodawut having arrived at Wusacc, on his way from Soreth to Marwar, they went to him, and made him their confident. He said, that if they chose, he would bring them a good rain The Desaces agreed, and entered into a written engagement. upon which Lal Singh went to Poscena, and brought Muharain Anund Suigh and his brothers to Ledur. It was in the year Sumwut, 1787 (A D 1731), that Annud Singh took Ecdur from Buch's Pundit

To return to Row Chândo. this prince, retured to Pol, which was in the possession of his wife's family, the Purcehâr Rappoots, with the expressed intention of bilding them adieu, and proceeding to Kāshee, to die there. After remaining at Pol about two months, Row Chando set out to reture to Benares There is a village named Surchow, about ten miles from Pol TherNow halted there, and wrote to las friends at Pol, to come and caba last feast with him, and return home. They came and feasted, and drank with Row Chândo. When the Pol Rajpoots were overcome with drink, the Row caused them all to be put to death, and returning to Pol, seated himself on the royal cushion, and his descendants romain at Pol to this day.

## CHAPILR XI

## THE COURLS

We have thus followed the fortunes of Northern Goozerat to the time when the transient dominion of the Moslem ceased when the Muczzin's call to prayers begun to die away, subilical by the sound of the liberated bells, which once more linkled m each Hindoo temple, and the Bag of Shava, under the form of the national houner of the Mahraltas again floated supreme throughout the land, from that denty's much oppressed shrine at Prubhas, to the still inviolate mansion of his consort, the maccessible Umb a Bhuwance The sovercions of the Dekkan we shall again behold, as in the days of the Solankhee Isings of Kulce in, extending their dominion over Goozeral and Soreth Ikfore, hawever, we pursue their story, we must return once more to the scene with which our dram a opened-to the site of forgotten Wulinblectoor, to the minarcts of Lolecynnal, aire ids crumbling into dust, and to the neighbouring spot on which is now to rise the Shaivite spire, inscribed with the dre ided frame of D un rice Guikow ir

Strungger Golul was succeeded in turn by his son Shivdas, and his grandson, Jeytjee — Jeytjee had two sons, Itanid is and Gung al 5, which latter obtained as his portion, the village of Chimardis.

Gold Rand spe asy the brate systed Benares as a pulgron, the feasted there fourteen thousand Brahmuns, and presented each of them with u g 11 coln in nine. When he had completed his pilgrona, the sent the Sungh home, and proceeded alone to Osdenjoor. Koombho Rank Inquired what Hilpson claim he belonged to, and what Lands he was possessed of Randlas replied. "I am the Gall Halpson, but of the port of Glogda and of Goldwart." Then Koombho Ralling gave his

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daughter, Sukomul Ba, to Rümdas At this time, Momud Shah's army attacked Ooderpoor, and a battle was fought, in which, Rumdas slew many men, horses and elephriuts Rämdäs had a Shälagram stone in his head which was cut in two in the fight, an elephriut's bell filling upon it enoncealed it for the time, and after that a sinke built his heap upon it. Koonwur Sutopee heard the news of this fight, at Choghia, he performed the funeral obseques of his fither. At this time, the Shalagram appeared to him in a dream, and said, 'I, your Isht Des, 'am buried in the ground at Oodepoor, bring me from 'thence' Sutopee sent Duvey Rughoonath and others to the spot pointed out in Oodepoor, and brought thence the Shalagram, and the stone, the pieces of which have adhered together, is flow worshipped in the house of the Duvey's descendants at Seelore, who enjor anjung grants on this necount

Rumdas left two younger sons, Sudoolee and Bheemiec, to the former of whom was assigned as his portion, the village of Udhey war, and to the latter, that of Thana, the present possessors of which, Bheemiee's descendants, bear the title of

'Thancea Rawuls' In the names of Mewer, mention is made of 'the Gold from ' Peerum,' as one of the defenders of Chectore, on the occasion of its capture by Allah ood deen, in A p 1803,1 and the historian of Ramagtana applies the meident to the time of Ramdasice Gold The bards of the Bhownugger family, however, connect. as we have seen R and issee Gold with the reign of Koombho Rans of Mewar That prince encountered Mahmood, Shah of Malwa and defeated him as Perishta mentions in his Malwa history, in A D 1554 This latter date even, can hardly be brought to synchronise with Ramd isjee whose great grandson. Dhoonijee, died in a D 1619 It is perlaps, more probable that the Golul prince was one of 'tle numerous anytharies 'from all parts of Rajwara,' who endeavoured to maintain Chestore against Buladur Shah of Goorcrat by whom it was taken in a p 1532-3 s

Sutojee, the son of R and is, left four sons Veesojee, who

<sup>1 1</sup> de Todes Pajasthan, ed 1929 vol 1, p 291 Todes Bestern Ind a, pp. 219-9-2200 .

<sup>1</sup> I de Tod s Rajasthan, ed 1920 vol s, pp 361 et seq.

succeeded him. Devojee, Veerojee, and Mankojee. The younger brothers obtnined, as their portions, three villages ench forming the estates of Pucheygian, Uwaneeyn, and Nuwaneeyn. The descendants of Devojee form the family called Devanee Gohils, from his own name; those of Veerojee, are known as the 'Vachanees, from Veero's ron, Vâcho. They now hold Khokhuri, Minchee, and Kunår.

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The town of Singhpoor, or Sechore 1 was, as we have seen, granted by the soveregan of Unbiblain to Brahama, who appear to have maintained possession of it, without admitting any external authority, until the times at which we are now arrived, when dissensions among themselves gave them a master in the person of Vecsojee Gold.

The situation of Sechore bears some resemblance to the erater of a volcano; it is a flat plain surrounded by a girdle of rugged hills. In the centre of the nuclent town, of which no single dwelling now remains, is a small content bill, entied the hill of the seven streets, on the summit of which is a pavillon, in which, as tradition relates, the Bulmins of Sechore met of old in council, and for the administration of justice. Not very far from the base of this hill, is a handsome reservoir called the Brumhkoond.' It is of considerable size, square in form, and surraunded with piches containing Handoo sculpture, and It descends from all sides, towards the pool in the centre, by flights of steps, relieved at regular intervals by landings. Around the terrace of the Loond, a row of temples forms a kind of cloister, and outside these a wall surrounds the whole. To the south of the koond rises a singular hill, called, from the number of its peaks, ' the three horned mountain.'

The circumvallation of old Sechore is still, in some places, discernible; the new fown is placed on the north of these, and touches very closely the feet of the surrounding hills. A river called the Gomuter, or Goutumer, washes the western side of Sechore, whose lands are dotted with numerous fugeral memorials. A short distance from the town, near the river is a second reservoir, called the Goutumeshwar Loond.

<sup>\* [</sup>Chor is 14 miles from Phismague, and the palace sentains some jectureque income of the Gelil wars, reproduced in Wilberton o Bell's Hirthy of Kathadest,

The old town of Sechore was, it is said, divided between two sects of Brahmins, the Runas and the Janees who occupied respectively its southern and northern portions A Jance Brahmin's daughter, who had married into a Runa family, was . . it is said, one day churning milk in the yard of her husband's house, wearing her long hart loose over her shoulders, and her head uncovered. Her husband was scated at this time among other Brahmins in the paython on the hill of the seven streets which exclooked the whole of the city One of the Brahmins. remarking that the woman did not cover her head though she was exposed to their gaze said without knowing that her hisband sat beside him, 'The man must be no effeminate fellow " whose wife is so careless of decenes as this " Her husband, hedring the remark was full of shame and anger, he went home, and cut off his wife's hair and her nose. The woman ran weeping to her father's house to complain of the cruel treatment she had suffered, her male relations took up arms, and hastened to exact revenge A conflict ensued. In the course of which many Binhmins were slain, and the spot, thus stained with so much sacred blood of the prests became henceforth necurred and desolute. It still returns the name of the 'field of murders

The Janees and Runas each of them now sought foreign assistance. The former set off to Girec'ulliar to the descendant of Salaige the brother of Rahage Goldi, and offered to make over to that chieffund the town of Sechore with its twelve dependent villages. The cluef of Gurec'ulliar, necordingly, assembled a force and advanced upon 'the linn city,' but a had omen occurring he halted on the wax, and last his opportunity being soon after attacked by the head of bils house, Ruswil Vecsojee Goldi, whom the Run is had brought with them firm Oombila. Vecsojee repliang his Jansman of Girec'ulliar entered Sechore and took possession of the roval rights connected with it, leaving however, the land to the Brilming; and from this time Sechore became the capital of the Goldis, until Bhow Singh crected the new city, called after his rame, on the rams of the old town of Wudwa.

the come, and means of the old town of Vuduwil

"No organ,", 225, the bant, "ever subdued the strength of.
Commer Kot (Comerity) Through Soreth walked the son, of

\* Sutmåljee, grasping his sword. Veesul was like a tige \*nere of his land was to him as his liver—no enemy coulc \*it, though striving with great labour, from the son of Suf

\*it, though striving with great labour, from the son of Sut Versojee was succeeded by Rawat Dhoonajee; he lef

two younger sons, Bheerajee and Kushecojee, to whom assigned the estates of Hulceyard and Blindulee.

assigned the estates of Uniceyan and Binduice. While Dhomaige ruled in Sectore lus kinstana, Noghi of Girecidilar, was attacked by Loma Khooraa, the 1 chief, of Kherudee, and deprived of his estate, or, as the says, 'has gais was taken from him.' Noghunjee fied to hore for assistance, and Rawai Dhoonaige prepared to sui him with all his power; for, however willing the head Rajpool house may be to infringe in his own interest upon rights of the cadets of the family, his assistance is sure Inflorded them in case of an attack from without, which, if cessful, must tend to his own eventual disadvantage—the layut being in the last resort the helf of the plutidyo.' Kâtee chief, however, taking two hundred hose with him, if a night attack upon Wulleh, where Dhoonaice's levies a negentlang, and, in the course of the netion, the Rawailwans

Noghunjee Golul now fied to Rujo B'iren, the Koolee chi Juwald, nnd, exponsing his daughter, brought n force of B' Koolees to Sechore, nnd, procuring further aid from the ndvanced on Girecaldha. The Pattl nf the town came to CHAP SI

retake the town, went to that chieftam, and gave up his sword. His wife became the adopted sister of Loma Khooma, but both she and her husband merely dissembled until an opportunity offered for revenue At length a marriage occurred at the . court of the Jam of Nugger, who was Norhumee Gohil's sonin law The chief of Garceadhar and his Thalorine were in vited, but the lady refused to go unless attended by her brother Loma Khoom's A letter, sprinkled with red water, was, therefore, sent from Nugger to Lome, though he and the Jone were at enmits at the time, in consequence of the Jam's having been betrayed by Loma in an engagement with the Mohum medins. The Katee cluef, however, went to Jampugger, and was present at the marriage. but, being afterwards invited to an entertainment in the Jam's apartments, and prevailed upon to lay aside his arms, he was treacherously seized upon by Norhumee and the Jam, and put to death Several of his relations also shared the same fale

When the Natee chief was bound and disabled by wounds, the Jam truntingly asked him what he would do if he were then released Long answered, 'I would overturn Nugger as a

'woman turns cakes on the girdle ' The following is the bardie version of the story of Dhoon nec Royal - Loma Latce and Noghun, proud in fight, con tended , the drum best in the limits of Wulleh The Gold manded in the fray . many arrows and musket balls were dis charged, the edge of the sword played Lesh came thather ' quickly to string heads in his Roondmala , \* flesh devouring Shuktees and earmon birds came thather, Upsuras, too and the thirty three crore of Devs Says Soorus to Uroon. "Stop the Chanot, O Uroen I behold Dhoonagee dies on 'the field of battle" A thousand horses were neighing there. banners were waving , Dhoon see turned not his heel to the ' foe Angrely the Muroo Rara fought, and broke the Kutce's None but he would give his head , Noghun escaped. but Discon see remained on the field The king adorned the 'Inshutree race like another Ram, the supporter of the "birud" Veesul's son, making his sword to play, wed an 'Upsura, and passed to Swerga'
On the banks of the river at Sechore stands the funeral

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palecy of Rangl Dhoonages; he is represented as a mounted warrior brandishing his lance, and, beside his moniment, are those of two of his wives who followed him through the flames. . The name of one only of the sutees is legible, 'Bace Shree \*Kurma Devce.' Prom this monument we derive the date of. Dhoonajee's death, ' the light half of the month of Kartik in 'the year of Vikrum, 1675' (A. D. 1619). Chose beside the naleevo of his father stands the monument of ' Shree Rutun-'jee, the son of Rawn! Shree Dhoonajee,' which is dated only one year later (4. D. 1620). There are two sutces' monuments beside that of Rawul Rutunjee, the names are obliterated, but, on one of them may be traced the record that ' Mother Shree '-jee departed with her beloved.' Of the circumstances of Rutinjee's death nothing is known, except that it was the Rath of the warrior. The hardie account is as follows :- 'When 'Rutun fixed his foot for the fight, the Upsuris crowded from heaven to the spot to claim the hand of the son of Dhoone. 'On the spire, his family, La Golil, blaced the finial "genero-'sity." The son of Dhoono ndded to it the banner of Kahutret-" worthiness in war, and went his way."

Northiness in war, and went his way."

Raiwal Rattunjee ind a brother, named Ukherajjee; he had
nlso three sons, Hurbhanujee, Gowindjee, and Sarungjee, and a
laughter, Leelajee Ba, married to Ita Bharo, of Bhooj. Rawul
Ratthhannjee succeeded has father; he married the Rance
Unajee Ba Survanyance, and had by her n son, named Ukherajjee. The Koonwar was two years old when his father; be'eame a Dev.' Gowindjee, his uncle, took, possession of the
royal cushiou, and Bance Unajee Ba, for fear of him, field to
Bhoof, 't hare with her the source states.

CHAP XI

Gowindice was engaged in celebrating his father's obseques. Keshuvice and his confederates, taking advantage of the crowd and confusion, made their way to the Rawul s residence, and. surprising Sutrasulice while asleep, seized him, and carried him out of the town to Old Seehore, where they had left their horses They placed him before one of their party on horseback, and were making off in the south west direction, when they observed a party of Katee horsemen approaching Sechore. to ion in the funeral ceremonies Keshuvice and his friends attempted to gain the three horned hill, but were not able to avoid the Katees, they, therefore, determined on accosting them, and said ' Gowindjee has taken our master's cushion, so we have seized his Koonwur, and brought him off If his friends will give up the town to the true rais, we will restore the Koonwur' The Katees promised their assistance, and recommended that Ukheranee should be brought to Scenore when they would place him on the cushion Rawul Ukhe rislee was thus brought home and restored to his rights, and Sutrasulice was released and presented with the estate of Bhundarceo as his portion. His descendants are the Gowind thee Goluls

While Utherajee was yet a minor, and the power of the Gowindance of Bundharcco was still felt in Sechore, the young Haivil 8 mother, Unique Ba, became acquainted with Desace Mehril, a servant of the Mohummedan government, at Lolecyniah. His son Meht a Rampee Mehril, was brought to Sechore, and installed as munister to the Rawul, his outhority being supported by a party of troops from Lolecyhoah, and the influence of the Gowindances was thus counterbalanced. Utherajies was succeeded by his delets on, Rawul Rutunge, his younger sons, Harbhumpee, Vrujrajies and Sarthajies, received as their portion, the estates of Wurtej Thoradee, and Muglanoo Dhoonojee, another son, left no descendants

Raynul Rutunjee employed, as ins numster, D'imjee, the son of Ramyee Mehruj, he left one son, Rawul Bhow Singh, the founder of Bhownugger

While Blank Singh was set a yauth, some of his companions excited, his anger against Hamadalee, the sun of Dangee, by jestingly remarking that the Mehta was the raja in fact

Bhow Singh upon this siew Wullubhice Meltià with his spear. The minister's brothers, and their partisans, prepared to leave Sechore, but Bhow Singh's mother came to their house in her chariot, and entreated them to remain, protesting that she was herself perfectly innocent of the deed, and that her son, as soon as he should be made nwire of the truth would repent what he had done. The Raines also declared that if they left Sechore, she was determined to accompany them. Willibblice's brothers were thus prevailed upon to remain, and Meltin Runchor, the eddest of them, was appointed minister, and presented with the turbun and sixer inkstand, as using

In a p 1723 Rawal Blow Singh founded a town near the anerent Wudinwa, to which he gave the name of Bhowninger. It is a picturesque sea port town, structed on the branks of the ereck, or Karee, already alluded to under the mane of 'the 'Bhowninger,' or 'the former' true, and which is may lable for small eraft up to the point called Ghebiree Bunder, about half way distant between the port and the town of Whilch. The residence of the Golul Bawils, with its clock tower and empaniles, une or two large round towers on the walls, a reservoir constructed by Rawal Wujesunghye in the suburds, and several temples and funeral monuments of the ruling family, are the objects which first attract notice at Bhowninger. The houses are well built, usually of stone, but sometimes partly of brack, and cariched with woodwork, very claborately organized.

an orderl stone under the name of the  $\,$  window of truth and fulsehood '  $\,$ 

Still nearer the waters of the creek, is a bank bearing the name of 'Donon the scene of a legend which tells that a merchant refusing to hillia a vow made by him to Roow spoorce Mata was sunk there with his ships laden with oil and madder. The bank emits discoloured water which is pointed to in confirmation of this tale of Roowaporce's yencence.

In the creek opposite the town o few till masts ore visible, the remnant of the naval power of the Lings of Ferumbh and beneath their keels hes the submerged city of Dhootar Puttum the out port perhaps of Williablee Nugger whose foundation of stone and brick may yet be exhumed when the low state of the tide offers opportunity

The description of the capital of the Gohil Rawuls given by their own bards must not however in this place be omitted . 'In this Lulyoog say they 'in the year of Vikrum 1779 'in Wreshak month when the moon shone bright on the 3rd day of the month the pundits were sent for and the auspicious hour oscertained Beholding the conjunction the 'learned men were much rejoiced Bravo | bravo | said they,
"this city will be like Indra's" The word issued from their mouths and the name of Bhownugger was given to the city The Brahmins prophesied that jewels and pearls would adorn the city, that its enemies would be discomfted What Bral mins predict is sure to be falfilled! Believing this the Rawul placed his throne gardens he caused to be laid out man 'sions he built that reached into the sky a fort whose battle ments were overtopped by the palaces Over the towers 'kite like, fluttered the flags in the narrowest streets polished 'lime was spread upon the walls the women that out of each 'lane went forth to fill water seemed like herds of the 'elephants of Ceylon With many different plans the arti ficers built houses of many stories the cornices projected on 'either side , flower trees peeped through the lattices and em brasures clephants with their collars of bells created a inging noise footner followed them and horsemen beying ances, large belief merchants wandered about with their dress loose, in lines of thousands on both sides were the

shops, from shop to shop purchasers without number, the merchants trafficking destroyed the trade of other cities 'In no other place, were such takh lords to be found . from blace to place were the houses of those who displayed the " erore banner ' The beauty of the Rawul's mansion was such as none could estimate, it was covered with erceivers bearing gold-coloured flowers, the windows were studded with costly stones at was adorned with many Linds of sculpture a institu-" ments of music sounded there . every one exclaimed, " Brave ! bmyol to the princedom!" The lamps were lighted, the courtiers assembled, the great drums rolled, the dancers 'danced the pugilists contended, every speciator was full of delight, foreign fruits were brought in plenty, the Upsurus danced with loosened yestments, the techn, of the Gold race shone like the sun, poets chaunted songs before him, the 'whole eight watches of the day passed in delight. sands of Jalinuxee' may be numbered, or the drops of rain .

hut what pundit's son could describe how great was your f' Daughter of Jahnu ' An epithet of the Gances, I

bordiness, O Padishah of Perumbh !

## APPENDIX

## ADDITIONAL NOTES

PAGE 9 \* (The following is Weber's note on the subject (Uber das Salrungaya Mah itmyam, Leipzig, 1858, p 413

Weren der Macht des Duhshama Zeitalters wird die Macht der Mudgala mit Gewalt, wie ein Meerstrom, die Erde überflutbend erereiten Kilhe, Getreide, Reichthumer, Linder, Frauen, mittlere, niedrige und hochgestellte Menschen, (m) Saurashtra, Kacha, Lata u s w mitnehmend. werden die Mudaala ziehen Zu ihren is gewohnten Geschäften die verschiedenen Austen zusammentulend (auffordernd, S 181) die Mudgala dann viele Reichthumer vertheifend in das Land bringen werden '

Wer moren dieso Mudgala sein ? Offenbar wohl ein fremdes Voll-(An Irva, a v 109-70), welches eine Zeitlang über Surashtra herrschte und unter dessen Herrschaft sich nach 167 das Land suletzt ganz mit stand Es konnen damit wohl nur die Indeseythen, Yucichi, Weissen Hunnen, gemeint sein, deren Reich sich mehrere Jahrhunderte über Guzerdie erstreckie, wo zu Ptolemaios Zeit ihro Hanpisjadt Minnagara lag, die geradezu mit dem, nach arabaschen Zengussen auch Manelie genannten Valabhi zu identificieren ist (8 Lassen, Indien, II 773-4 855, 871 . III. 145, 171, 491, 532, 587-9) Woher abor dieser aufallige Name Mudaula, der sonst niegendwa in den indischen Quellen in drei Bezieh ung vorkommt ! Dem Klange nach läge der Name den Mongolen nabe. der aber thous aberhaupt in so früher Zeit nicht nachweisbar ist, theils auch des Volkes selbst wegen nicht rasst. denn da Bhduada s erste Zeit mit Fikramdrka gleichzeitig gesetzt wird, und Jarada 108 Jahre nach I skramdrka stirbt (v 250), so handelt es sich hier bei diesem bald nach Bhdenda a Todo fallenden Ercugaiss, nach dem in der Einleitung über l'ilramadilya s Zeil Bemerkten, um das letzto Duttel des zweiten Jahrhunderts nach Chr. in welcher Zeit selbsterständlich an einen Einfall mongolischer Stämme des Vamens in Gu, erfte nicht zu denken ist

I' Owing to the greatness of the Duhahama Age, the power of the Made als will overflow the earth like the ocean at full tide The Mudgala will go to Sannishtra Ascha, Lata, etc., taking with them their kine. grain, riches, children, women folk, and men of all classes, middle, low. and high Summoning the different castes to their usual occupations, the Mudgala will bring into the country much wealth, distributing it among

themselves '

'Vaho could these Mudgala be ' Evulently a foreign race (Andryo, a r 169-0), who for some time ruled over Saurashirs, af I under whose rule the country became finally settled after 167 These people must then be no other than the Inde-Skythians, Luch echi and White Huns, whose Lingdom extended for several centuries over Gujarat, where in the time of Prolemy their capital Unmarara was aituated this in fact is identified with I alabh, which according to Arabian authorities was called Marykir (rule Lassen, Indien, II 773-1, 835-71, IIL 145, 171, 491, 537, 687. 589) Whence however, is this extraordinary name Mulgala, which occurs nowhere in the Indian sources in similar context . From the s and the name appears like the Mongols this name, however, cannot he proved to have been current at such an early period, an l, in feover, there are considerations concerning the people themselves which make it impossible to maintain such a theory lor Bhavaila's early period is reckoned as contemporaneous with likramirka, and Javada died 103 years after likramarka (r 230). In connexion with this event, therefore, which occurred soon after the death of Bhava la, noticed in the Introduction on the Vikramaditya period, we are concerned with the hat third of the second century after Christ, when, of course, an invasion of Guarat by a people of this name is not to be thought of ' ]

The following is the original Sanskrit of the passage translated above ly Weber

दु पमाकाल माहात्म्यानादुद्वलाचा यनं यलात्। पद्योधि पुरातत् पुष्ती ज्ञाविवता यहीयति गोधान्यधन वालस्त्री मध्यभानयीः त्तमान जनान सीराष्ट्र करू लाढादीन लाला यास्त्रित मुद्रला खसोचितेम कार्येम वर्णान् समाध्य सहलाः दत्त्वा यहनि वित्तानि यो जयिखन्ति मण्डले हो

Page 27 . [kalyan; in the Nizam's Dominions, lat 170 51, long 77°, the capital of the western Chalukras See Appendix, p. 36 Bhoowur le Bhuvada, Bhuyada, or Bhudera 1

PAGE 30 . (Mihira, a leader of the great hathalwar Inbo of the Mehrs 1

. (The modern Dau 1 PAGE 3"

" lie A D 129", or 1351 Vakrams The author has mixed up the two eras 1 PAGE 40 . [The image is late and the inscriptions are unreliable

Bom! Ca. 1 part 1, pp 151-2 an 1 153 1

Page 43" . [ fin, trans I lochmann and Jarrett, if 2.9 ]

Page 40 . [Balhara is I allaha ray, I allaha rai, a title assumed by the Pashtrakutas of Malkhed ]

Page 60 . [This seems to be an anschrenism. Multaj died in 990-7 S'y il Rath r was the grandon of Jalchand, who was defeated by Sill bolin Ghori, 1193 Ar ]

Page 61 . [Abardris form of Blrappa or Barp, el p 52, note 2, cad ]

Page "0. " [These lans, chowree, bat chamara, are ma le fre til a tail of the yak (low ( renneral), n tell here hair ef p 40t, L #3 ] Page 71 . [For his death see \$ A. Smith, E.H I 1908, pp. 137, 378]

Pare 72. " [ffemirati, Pirrati the wife of Mal Lieva ]

PAGE 75 . [The date lednel fal. Alberton (trans bac'an il P. 103) cays a H 416 and this is probably correct. See Elle some Different, if Wall A. Smith, Orl ad Heavy of Ind a pp. 103, 197, piere December

p 10"3 (a.m. 414) - trat tent Jaher ! Bar finita.]

"PAGE 75. \* [[The runs are those of the temple built by Kumärapala, 1143–14] Bombay Ga\_ctleer, 1 1 189. The old temple destroyed by Mahmud of Ghazni was a wood and brick structure. Ibid., p. 167.]
PAGE 76. \* [Abiil Hasan. Briggs. of ri. 71]

PAGE 77 \* This story is a poeryphal, and only occurs in late authorities Vide Elhot and Downon, n 476 )

† [The Asir says Ahandahat, 240 miles from Somenth attempted identifications, see Bombay Ga ether, 1 : 167, note 4 ]
PAGE 78 \* [The story is again from Firshia (Briggs, 1 75) Cf

Elliot and Dowson, u 249 ]

PAGE 82 \* [Imp Gaz, 1908, xx 244]
PAGE 83. \* [Sivasthan or Sivastan, the modern behaun. Elhot and

Dowson, 1 14, 27, 37, 401, # 397]

Proz 84 \* [Goud, 1 c Bengal See p 119]
Proz 89 \* [1 e Admath, the first Tithaukam ]

† [Tipera, Tripura, the modern Tevur, a few miles from

Juffulpore Bombay Ga.ctteer, 1 n 214 225, 240 ]
PACE 03 [Tod, Annals ed 1920, 11 1453 ]

† [See note to p 70]
Page 94 \* [Payagarh 1 c Champaner]

Page 97 \* [For another account, see Imp Ca- xxiv 322]

PAGE 37 \* [For another account, see Imp Ca- xxiv 322]
Page 102 \* [Cunningham, Anc Geo; 137, identifies this with the

Jalandhar Doab ]

PAGE 103 \* [Fleet Bomb Caz I n 567-8, identifies him with the

PAGE 103 "[Fixet Bomb Car I is 567-8, electices him with the kadamba Jayakesu I] PAGE 107 \* [In Muhammad Ufi (Elhot and Dowson, it 169) this

story is told of 'Curp il , ; c. Kumarapala }
PAGE 108 \* [ Bahuloda, apparently Bholada on the Gujarat Katlina-

vails frontier about 22 miles SW of Dholka Bunh Gar I i 172 ] PARE 120 \* [Toda Tonk 63 miles SW of Januar and 55 miles LSE of Ajmer, Int 26° 4′, long 70° 35′ ]

PACE 150 \* [A petty state in Rewa Kantha]

Page 151 \* Lacording to the Turnth - Sorath the Ruz idabs were descended from Bhipat Singh son of Rai Mandhl, the last Chudasama lung of Junigadh (Eng trans, pp 62, 124 ]]

PAGE 152 \* [A branch of the Chauhans ]
PAGE 154 \* [haraunds, Carresa Carandas L.]

PAGE 154 \* [Raraunds, Carissa Caranaus L.]
PAGE 156 \* [The two accounts are mixed up If she is Devari

(cf p 152, 1 1) she cannot be the daughter of Ror Pawer 1 Page 159 \* [Ten miles SW of Anabilvada, Bombay Guacticer,

1 198]

• [Jhinjuwada, Aathuuwr Cacett er 459]

• L. The low lying land bordering on the Cambay Run

PAGE V8 \* [ The low lying land bordering on the Cambay Run' Kathanear Cretteer, p 4 ]

PACE 16" \* [A petty state in the Palanpur Agency ]

Pros. 178 The Rapa of Sexuals (Sapadlatsia, 120,000 vd

lages) ]
PAGE 182 \* [Called Pure in the copper plate grants, and variously

(Elephant Island) Fleet, Kanarese Dunasties, in Bomb Gaz 1 li-283-4 1

Page 181 . Ganda Bhiya Bribasnets, Rombon Gazetteer, t i 189 1 Page 188 . [Kedamath in Garbaral The Khasyas are the eldest ..

race in the Cis Tibetan Himalaya Yule, Hobson Jobson, at 1 PAGE 199 . [For the Muhammadan version, ande Elhot and Dowson,

u 29t . Briggs Firishta, reprint, I 170 ]

PAGE 200 . [Rather, 'simple', 'guileless' ]

Page 202 \* The Sewras or Jam priests were skilful sorecrers

Jahangar expelled them for this Memours, trans Rogers and Beveridge, L 439 î † [Pah in Marwar Imp Gaz xex 359 ]

Page 207 . [ lamadanta, tooth of Yama, the God of Death. Jam

dal, Jandhara, is perhaps I amadhara, death bearer Janbiya is from iant, 'aile' See Holson Jobson, av 1

Page 209 . [Khichi, one of the twenty four branches of the Chauhans Tod, Rhadhan, 1 115 1

PAGE 211 \* [Narada Rishi, inventor of the 1 fed, and chief of the

Gandharvas 1 Page 214. \* [Not a name but a title, 'Astrologer King' above For

the fatal results of obedience to prognostics, compare Babur's Memoirs, ed 1921, vol 1, p 147 ] Page 215 . [A gross anachronism I Cf p 217,1 12]

Paux 216 . [Sesha, the serpent on whose bead the World resta-When he sawns, earthquakes result.]

Page 218 . (Dhruva, the Pole Star ] Par z 221 . [The Chickore, Sanskrit chalore, Is the red legged jurin lge, Caccabis chalor It Is also fabled to eat her Hobson Jol son. irl

L'as E 222. \* [Ghurpetan, Elhot and Dowson, Il 281 ]

Page 228. . [See pp. 113, 183, 192, and in addition, Bomber j Gazetteer, L. 1 19, and Hastings' Declionary of I depon and Lthes, a ? ] † The Prakandhachintimens is a short historical compilation

Merutung also wrote the Ischirafren, which, though a mere last of Lings, Is more reliable 1 1 or 217 . [Krishnarmana, dedicated to Krishna, hence any

diunterested or chantable grit ] Page 252 . [The two brothers built shrines at Abu, Girmle, and

Satronjaya. They were dedicated to Aeminath Tirthankara, and built Ap 1231-2 Lond Gas. L I 2021

Page 257 . [Alor C F. Luard's Nobe on the Deletra Temper and

other falurature of Abs. Hombay, 1892.]

PACE 2.8. Seel A Smith, History of Line Art in India and Ceylin, pp. 32-1 1 crgamen, History of Architecture, li 623-5 1 Pack 202 . Habb d in Barola State was, according to the IC.

Lett | | early in the therteen's century by the Laglician', bed Hurgest and moures, Intege to e of feet bol, Edin. 1954]

Pare 200. " [The Mindel Almade was written by Hasan Mulammad

Lhan, who suppressed the Ahmadabad nots in 1730 Bomb Ga... 1 : 310. It has been translated by Col J W Watson, Bombay, 1876.]
PAGE 286 \* [This is a sign of good luck, of Ajan Bahu p. 101 28 1 \*

28 ]\*
PAGE 289 \* [For the phrase, see Tod, Ransthan, 1 364 Humavan

was Ralliba ad bhar of Ram Karnavati of Udaip ir ]
Page 293 \* [Hills in Mahi Kuntha, also sacred to Krislina and Rukmun ]

† [Mundor near Jodhpur, capital of the Panhar Rapputs till 1381 and of the Rathers till 1459 ]

PAGE 293 \* [From the Sansknt eads, to cut, so called because they

exterminated the Chardes of Drarks Romb Ca viii 591 ]
Prof 295 \* [Kali Chardesa, the 14th of the dark half of Asym.

sacred to Kali ]
PAGE 297 \* [Sejakpur, 20 miles SW of Wadhwan An inscription

at Jastian shows that Sojakin received it from the Ra of Junazerh about

A B 1236 Bomb Ca viu 651]

PAGE 293 \* [Arthula is the waste site now known as Hathila Sarangii

received it after the marriage of his sister to Ra Khengar For the story, see Romb Ga viu 450-1 Mandy is in Palitans, 616 542 ]

PAGE 200 \* [See the note on the Sewras, Jain Magnesas, p 202,

PAGE 303 \* [An anachronism The rapec was first coined in the time of Sher Shah, a p 1542-5 Aun. Albari Trans Blochmann i 31

time of Sher Shah, a D 1642-6 Ain : Albart Trans Blochmann i 31

† [For traga and dharna see Hobson Jobson, s v ]

PAGE 303 \* [Sec p 247, note \* ]

PAGE 304 \* [Umarkot 20 miles WNW of Bhavnagar Bhimrad, a thana in the Scrath Sarkar]

PAGE 305 \* [Nim, Skt numba, the A.ad rachta Indica, a common tree, of great medicinal value ]

PAGE 308 \* [Gundi Kolial, two villages on the banks of the Maleshvan river, five nules S of Gogha ]

PAGE 313 \* [1 o Nemmath, to whom Girnar is sacred ]

PAGE 303 \* [The Mahommedan name for Junegarh.]

† [The old name for the territory new comprised up the states

of Dangarpur and Banswara IO x 380]
PAGE 3-4 • [This is a popular corruption of Pavagarli IO ix 135

PAGE 3.4 IThis is a popular corruption of Pavagarii 10 ix 135 Cf Pawaitchas on p 355, 17]

Cf Pawaitchas on p 355, 1 7 ]
Page 3.5 \* [The correct form is Muhammadabad The mistake is

repeated on p 361, 1 10 ]
PAOS 3.06 \*\* [Forbes is here, as often, misled by Briggs | Firisbia gives the date as 2nd Ziga ad 889 a n == 21st November 1484 | The

Mirati Silandari saya 5th Laga ad, i e Nov 2th ]

Page 337 [Compare Manacca, Storia do Mogor, trans Irvine

PAGE 3.57 - [Compare Manueci, Storm to Mojor, train from 137]
PAGE 3.84 \* [Cap tal of the Bhavnagar Goha's before the ac musition

of Sihor, about 25 miles WNW of Bhavnagar and 17 miles W of Sihor ]

† [Al7a, a Saivite sect ]
PAGE 309 \* [Gir is one of the ten suffixes appended to the names of '

the Disnama Dandes, or disendent Sankarucharya H. H. Walson, I of goo is Sects of the Hindus, (al utta reprint, 1839 p 130 ]

PACE 260 . [Firshita (Briggs iv 71) gives the officer's name as howam ul Mulk ami that of the admiral as Saldar ul Mulk. But see

Bayley, op cit 217 18, and note, 2111 Pier 361 . The Rip sought the intercession of Malik Gord,

a Brahman and a minister of the Sult in (Mirit- Sikundari, apul Bayles, 249-50 ) He was the maker of the famous Gopi Talco He is called Mel Lopi in the Purtuguese writers. For his death see Mind!

Siland iri, 2 No-7 }

Par r 3"0 " [Hews municred by his slave Burhan on the anniversary of the Prophet a death, 12 Rabe : 901 att = Feb 15, 1554 Bayley.

p 448 [ Fror 372 \* [These pames are merered. The first should be Aziz Khin hoka (hhin i taram) Akbara see nil son was Shahrada or bultan Mura L. Bukht is unintellizable. The youngest son of Shah Jahan was Murvi Bakhsh.]

† [Dharampur in the Surat Collectorate 10 xt 200]

Page 374 . [Forbes is here mist of by Gladwin. Abul Fazl wrote Mad of i-Jain, ic. 'It ( atruffaya) is a place of worship of it a Jams'. bee Jarrett a trans . il 217 1

f [Jethvi, the clan to which the Range of Perban lar belong ] Pair 375. \* [This is wrong It was Ha hbengim (Bham) of hachha

who betrayed Muzaffar and received his ancestral district of Muraf as a reward. Bom! (a. 1.1 272] 1'sur 281 \* [See note on p 381]

\* [This is an anache nism Chit r was taken in 975 A if 1'sor 381 (1 + 4 cc ) and L layour in 954 a.m. (12 to a.c.) ]

Park 385. " [Pasira, bld Preside, favour, gift ]

Pic L 384. " [This surgest! in is chronol greatly unterral h. All the If tesa list been put to death are therwise disposed of below this ]

" [ The effering of rice-balls to the mones of the deceased 1 1 12 351 on the twelfth day after lurd ath.] " [fe let lase in the Chargin or I'ul lie bequire ] PA E 30f

t ((Fil Caffers a bank)

Pec E 392

. [One of the Hal Hantha States 16 xvn 14] Pt r 391 . [Somm in the I tah distri t, U P Pilgrimsat p ti ero to bithe on their way from Mathura 147 xahe 631

Paux Trt . [One of the Mah Lantha States 17 x10 (2.]

PA & 411 " [That is the Jump! a symbol of immemorial antiquity

is the hast. The larming of the Mughals bere if c impresse to of the imterial I stel in veget m. Manuers, ii 389, In 231, &c ]

" [The lands tree, Jours a Imfa [1' xharab) ] ... BACK 4 P

t (Bahmanwa in Alberons, the Lahmanabul of the Mah mmadan but wians, and probably the I stale or I stalene of Alexander s invasion, at the head of the cli Inducedetta, 25" 30" 5, 65 30" 121 Paux 424 \* [Pratipeach. 16 ax 9]

\* In Mahilinthi. Op.ed avil 12.1

Partil (Saller of the "strattat.

anointed with sandal, he uses betel nut, and reclines upon a swinging bed which is suspended from the ceiling by chains, his scarlet robe is thrown over the couch and its pillow, sen tinels are placed, and a might lamp burns beside him. The duties of the king are, however, by no means finished, he must rise from his couch to perform the 'Veerchurya' He goes forth sword in hand, alone, or attended by a single ser vant, who carries drinking water, and thus traverses the silent streets of his city or passing the gates, extends his ramble beyond its walls to some spot frequented only by the filthy birds of night, the Yogeence and the Dakin, female sprites, whom he compels to reply to his questions and to inform him of future events Of the nocturnal rambles of Sidh Raj it is said by the author of the Dwidshrau, ' From what he saw at inght he would send for people in the day time, and say to one, "you suffer from such and such an uneasiness" or to another, "you have such and such a ground of rejoicing," so 'that people thought that he knew the very hearts of men, 'ond must be an incarnation of a Dev' Not seldom, how ever, the disguised prince meets with less sorry entertainment thon is to be derived from the compony of witches and goblins, or even from the contemplation of the private joys or sorrows of his people. The brilliant lights in the monsion of o wealthy merchant attract hum, perhaps, to a more festive seene, where, though unknown he is entertained, or he is drawn by the sound of music and by laughter to where, in the ante chamber to some temple of Shiva, the actors are delighting a crowd by their extempore wit The great Jye Singh is exhibited to us, on one occasion, attending in dispuise a dramatic representation (natuk) at the Kurun Meroo Prasad, where he becomes familiar with a Waneco, who, in his unrestrained delight at the performance, leans upon the shoulder of the Ling, and receives supplies of betel nut from the hand which brought down the pride of Khengar and Yushowurm The next morning, called into the presence chamber, the poor trader is alarmed at beholding, in he seement charmer, any poor tracer is mainted at benoming in the occupant of the throne, his list night s companion of the theatre, but a ready speech of compliment provokes the sovereign's smile, and he is dismissed with honor. These exhibitions appear to have been attended with considerable

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expense, and to have been placed within the means of wealthy persons only On another occasion, the same monarch behold ing a natule given 'at Stur's temple' by a merchant, is described as revolving in his mind the probable amount which his unwitting bost "night be compelled to contribute Lowards furnishing forth an army against Malwa

Neither Merootoong nor the author of the Daydshray furnishes us with any recount of the architecture, either private or public, of the times to which his work refers The following description of the capital itself is, however, to be found in the Loomar Pal Churitia 'Unhilpoor was twelve coss in circuit. within which were many temples and colleges, eighty four squares, eighty four market places, with mints for gold and silver coin. Each class had its separate quarter, as had each description of merchandise—elephants' teeth, silks, 'purples, diamonds, pearls, &c &c, each liad its separate square. There was one market place for money changers, one for perfumes and unquents, one for physicians, one for artizans, one for goldsmiths and another for silversmiths, there were distinct quarters for navigators, for bards and for genealogists The eighteen "wurun inhabited the city, all were happy together. The palace ground with a multitude of separate buildings—for the armory, for elephants, for horses and chariots, for the public accountants and officers of state Each kind of goods had its separate custom house, where the duties of export, import and sale were collected-as for spices, fruits drugs, camphors, metals and every thing costly of home or foreign growth. It is a place of 'universal commerce The daily amount of duties is one lakh of tunkhas If you ask for water they give you milk There are many Jain temples, and on the banks of a lake is a shrine to Schesling Muha Dev The population delights to saunter amudst the groves of chumpss, palms, rose apples sandal trees, mangoes, &c, with every variegated creeper, and fountains whose waters are unrul. Here discussions take place on the Veds, carrying instruction to the listener
'There is no want of Jain priests, or of merchants true to
their word, and skilled in commerce, and there are many
'schools for teaching grammur Unfillwara is a sea of human

beings If you can measure the waters of the ocean then

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'you may attempt to count the number of souls The army is 'numerous nor is there any lack of bell bearing elephants 1

Of all this splendour it is melancholy to relate hardly a vestige remains. The relies of Unbilwara he in a flat country within and around the walls of the modern city of Puttun. but like those of Wullubheepoor they are discovered only by excavation Chiselled marble however instead of Babylonish brick forms the debris of the capital of Wun Rai It was brought probably in part at least from the hills of Arasoor whose blue outline may be beheld on the horizon of this scene whose the during has been of the horizon and section of sandy desolation. A portion still remains of the well which was constructed by the Queen of Rheem Dev I and the site of the splendid reservoir of Sidh Raj is indicated at a distance by an octagonal Moslem tomb which now occupies a mound in its centre. With the rest six centuries and the fury of the Mohummedans have done their work. That 'which Com

byses or time hath spared moreover 'avarice now con ' sumeth ' and the poor cold ashes of Unhilwara are sold for a putful gain by her vulgar Mahratta lords ignòrant as they are alike of her glory and of their own dishonor

Of the domestic edifices of the purely Hindoo times we can

form but a general idea founded upon a view of the structures > employed by succeeding generations The palace of the prince has passed away as completely as the cottage of the peasant but of the splendors of public architecture we have the palpable cyldence of existing remains and we may with little effort and with complete certainty picture to ourselves in their per fect state the wells the tanks the trumphal arches the temples and the fortresses of the sovereigns of Unhilpoor

Of these relics the most interesting perhaps are the sister fortresses of Dublioce and Junjoowara They are very similar in construction as well as in extent but the latter may be selected for description both as being more regular in plan and as having from its unexposed position suffered less of injury

Junjoowara forms an exact square of which each side measures in length about eight hundred vards

<sup>1</sup> I ide Tod s Western Ind a pp 1.6-8

PLAN AND ELEVATION OF CORNER TOWLR OF THE FORTRESS OF JUNJOOWARA